



HV1626
G 85
1987





HV1626
.G85
1987

THIS SPECIAL EDITION OF

*An Essay on the
Instruction and Amusements
of the Blind*

BY SÉBASTIEN GUILLIÉ

TOGETHER WITH

Light for the Blind

BY WILLIAM MOON



HAS BEEN PRIVATELY PRINTED
FOR THE MEMBERS OF
THE CLASSICS OF OPHTHALMOLOGY LIBRARY

*An Essay on the
Instruction and Amusements
of the Blind*

Together With

Light for the Blind



AN ESSAY ON THE
INSTRUCTION AND AMUSEMENTS
OF THE BLIND

By Sébastien Guillié

Together With

LIGHT FOR THE BLIND

By William Moon



THE CLASSICS OF OPHTHALMOLOGY LIBRARY

BIRMINGHAM

1987

THE CLASSICS OF OPHTHALMOLOGY LIBRARY

EDITORIAL ADVISORY BOARD

Daniel M. Albert, M.D., M.A.

Docteur Pierre Amalric

Bernard Becker, M.D.

Frederick C. Blodi, M.D.

Professor Dr. Wolfgang Jaeger

Mr. Barrie S. Jay, M.B., M.A., D.O., F.R.C.S., M.D.

Koichi Shimizu, M.D.

PUBLISHER

Leslie B. Adams, Jr., M.A., J.D., LL.D.

Special Edition Copyright © 1987

THE CLASSICS OF OPHTHALMOLOGY LIBRARY

Division of Gryphon Editions, Inc.

P.O. Box 76108, Birmingham, Alabama 35253

All Rights Reserved

Printed in the United States of America

*An Essay on the
Instruction and Amusements
of the Blind*



PLATE IV.—FRONTISPIECE.

LEARNING TO WRITE.



REPRINT 1894

AN

ESSAY

ON THE

Instruction and Amusements

OF THE

B L I N D.

By DOCTOR GUILLIÉ,

DIRECTOR-GENERAL, AND PRINCIPAL PHYSICIAN TO
THE ROYAL INSTITUTION FOR THE BLIND AT
PARIS, KNIGHT OF THE LEGION OF HONOUR,
MEMBER OF THE ROYAL ACADEMY OF
SCIENCES, AND OF MANY OTHER
LEARNED SOCIETIES.

WITH ENGRAVINGS.

London :

PRINTED FOR RICHARD PHILLIPS ;

SOLD BY JOHN SOUTER, ST. PAUL'S CHURCH-YARD ;

L. J. HIGHAM, CHISWELL-STREET ; AND BY ALL
BOOKSELLERS.

(Price 8s. in boards.)

1819.

REPRINTED AND PUBLISHED BY
SAMPSON LOW, MARSTON AND COMPANY, LTD.,

ST. DUNSTAN'S HOUSE, FETTER LANE, LONDON

1894

The Publishers issue this reprint, by the desire, and at the cost, of a gentleman who for many years has taken a deep interest in the welfare of the Blind, and believes that, owing to the recent legislation on the subject, the book will be found useful as well as interesting.

PREFACE OF THE TRANSLATOR

IN Paris, the original of this interesting Work, which is calculated to rescue from the misery of idleness the most helpless of human beings, was printed at the Institution for the Blind, BY THE BLIND THEMSELVES; thereby serving as a practical illustration of the efficacy and value of the labours of the benevolent Author.

It is to be hoped that its translation into English, and its re-publication in this Empire of philanthropy, will lead to the establishment of similar Institutions among ourselves, and, consequently, that some future English edition may enjoy the same pleasing recommendation to public notice as the original French.

That the Work will produce such a gratifying result the Translator entertains no doubt; and he is persuaded that the characteristic ingenuity of Englishmen will lead even to many improvements of the French System, though the world

will ever have cause to acknowledge its obligations to the amiable and persevering Guillié.

Nor is it in a public sense only that the Work recommends itself ; it will serve to solace thousands of firesides, where no comfort has hitherto appeared ; and while it amuses listless hours, will enable those to earn their own subsistence, who may hitherto have been a hopeless burden to their sympathising families.

London, March 31st, 1819.

CONTENTS

	PAGE
Preface,	ix
List of Illustrations,	xiii
Introduction,	1

PART I

*General Considerations on the genius and
character of the Blind.*

Chapter I. Whether the loss of one sense turns to the advantage of the others,	15
Chapter II. Of the Memory of the Blind,	20
Chapter III. Of the faculties which are developed in the Blind, and of the pre-eminence of some of those faculties over those of persons enjoy- ing their sight,	28
Chapter IV. Moral state of the Blind. Nature of their ideas,	32
Chapter V. Parallel between the state of the Blind and that of the Deaf and Dumb,	39

PART II

*Biography of Blind Persons illustrious in the
Sciences and Arts.*

Chapter I. Of the Blind celebrated in the Sciences	42
Chapter II. Of the Blind who have been distin- guished in the practice of the Arts,	60

PART III

Of the Instruction of the Blind.

SECTION I.

	PAGE
Chapter I. Origin of the Institution,	66
Chapter II. Of Characters in Relief, and of Reading,	70
Chapter III. Of Printing for the use of the Blind,	82
Chapter IV. Of Books for the use of the Blind,	87
Chapter V. Of Writing,	91
Chapter VI. Of Geography,	101
Chapter VII. Of the Study of Languages,	107
Chapter VIII. Of Mathematics,	113
Chapter IX. Of Music,	118
Chapter X. Of the Means of Communication between the Blind and the Deaf and Dumb,	122

SECTION II.

Chapter XI. Of the Manual Labour common to both Sexes,	126
Chapter XII. Of Knitting,	128
Chapter XIII. Of Spinning,	130
Chapter XIV. Of Purses,	131
Chapter XV. Of Girths and Netting,	133
Chapter XVI. Of List Shoes,	134
Chapter XVII. Of List Carpets,	135
Chapter XVIII. Of Woollen-plush Shoes,	137
Chapter XIX. Of Catgut Whips,	140

Of Manual Works peculiar to Boys.

Chapter XX. Of Weaving,	142
Chapter XXI. Of Straw Chair-bottoms,	144
Chapter XXII. Of Rope-making,	146
Chapter XXIII. Of Basket Work,	147
Chapter XXIV. Of Straw, Rush, and Spanish Plush Mats,	148
Chapter XXV. Games of the Blind,	151
Chapter XXVI. Conclusion,	154

LIST OF ILLUSTRATIONS.

Plate	I. Tables of Saunderson,	<i>To face page</i>	51
„	IA. Alphabet engraved on Wood,	„	75
„	II. Method of Printing,	„	77
„	IIA. Printing Press,	„	84
„	III. Method of Writing,	„	93
„	IV. Learning to Write,	<i>Frontispiece</i>	
„	V. Arithmetical Board,	<i>To face page</i>	114
„	VI. Playing the Piano,	„	120
„	VII. Playing the Harp,	„	121
„	VIII. Mode of Spinning,	„	130
„	IX. Making Purses,	„	131
„	X. Mode of teaching Netting,	„	133
„	XI. Making List Shoes,	„	134
„	XII. Making List Carpets,	„	136
„	XIII. Method of making Woollen Plush		
	Shoes,	„	138
„	XIV. Making Plush Shoes,	„	138
„	XV. Making Catgut Whips,	„	140
„	XVI. Weaving,	„	142
„	XVII. Making Straw Chair-bottoms,	„	144
„	XVIII. Rope Making,	„	146
„	XIX. Making Baskets,	„	147
„	XX. Mat Making,	„	150
„	XXI. Manner of Pointing Playing Cards,	„	152

INTRODUCTION

As we commonly make use of the rapid, but not always sure, organ of sight, in order to discern the objects around us, we think that the blind can know nothing that exists, and can never escape from the narrow circle which surrounds them : they are considered as degraded beings, condemned to vegetate on the earth ; and it is thought that enough is done for them, when they have been taught to remember the names and forms of objects in common use ;—we are not sufficiently penetrated with this truth, that the blind who are not instructed are all their lives like new-born infants, who cannot provide for themselves : that they would die if not taken care of.

The education of those who have sight begins, we may say, from their birth : they easily imitate the sports of the companions of their childhood, and repeat their slightest motions ; they read the physiognomy of their nurse ; and the looks of a mother are their best lesson. All this is lost to the blind, entombed for ever in darkness. They are obliged to create everything, having seen nothing ; an action apparently the most simple to other children is a novelty to them. This is, undoubtedly, the cause of that silent and

timid attitude in the blind, during the first years of their life, and of that habit of concentration which never leaves them.

As it is ascertained that they are deprived of the faculty of learning by imitation in their childhood, we should endeavour to supply this deficiency by method ; and all that is done afterwards will be only with the view of putting them on an equal footing with other men.

It would be a great mistake, therefore, to confound the blind with common children, and to think they may be instructed in the same manner. The teacher will never succeed, unless he is thoroughly persuaded that the blind perceive things quite differently from us ; that they do not attach the same ideas to words ; in short, unless he becomes the pupil of his disciple, and studies with him. Always obliged to examine what is presented, or what is said to them, the blind contract very early, and almost *instinctively*, a great habit of analysis : and we must, consequently, expect from them the most original, most extraordinary, and sometimes also the most embarrassing questions. The moral world does not exist for this child of nature ; most of our ideas are to him without reality ; he acts as if he were alone ; he refers all to himself. It is from this deplorable state that we must endeavour to draw him, by teaching him that there are relations and ties of communication between him and other men.

But this instruction of the blind must advance

with an almost insensible progress ; we must not be in too great a hurry to gather the fruit ; it cannot be begun too early ; for the first impressions they receive are never effaced, and it is of great importance that these impressions should be conformable to the direction we wish to give to the blind.

It is evident that speech cannot imitate the form of objects, and that there is no resemblance between sounds and colours : teaching alone, properly exercised, is understood everywhere, without convention and without commentary ; it is the natural language of the blind. This, therefore, is the sense which it is necessary to choose to be the intermediary between the man who has only four senses and him who has them all ; and, in fact, it is on this principle that the whole theory of their instruction is founded.

The blind, thus instructed, will not be a calamity to their families, and the insurmountable barrier that was supposed to exist between the man who sees and the man who does not see, will be removed, if the ingenious process invented for their instruction be put in practice. Restored to society and to themselves, they will one day bless the memory of those who erected this monument of beneficence.

It cannot be said that those who formed a system of instruction for the blind had neither guides nor models ; on the contrary, they had the great advantage of walking in the footsteps

of those who had previously instructed them : they too could take advantage of the mistakes of their predecessors. The fruitless essays which many persons, all animated by the same spirit of charity, had already made, sufficiently showed what remained to be done ; but it required all the zeal and devotion of an ardent and enthusiastic man to undertake to write and arrange these scattered elements, in order to make a whole of them, with the addition of the results of his own experience.

The man who devoted himself to this work, and who founded the first school that existed in Europe for the instruction of the blind, was Valentine Haüy. The reader, I imagine, will be pleased to be informed by what chance he conceived the idea of his plan of instruction.

To the relation which he gives of it himself, I shall add the history of the establishment from its foundation down to the present time, together with the considerable meliorations that have been successively made.

‘A novelty of a singular kind,’ says M. Haüy,¹ ‘attracted, several years ago, a concourse of people at the entrance of one of those places of refreshment, in the public walks, where the better sort of people go to divert themselves, now and then, in an evening.

‘Eight or ten poor blind men, with spectacles

¹ Pr  a’s *Historique*, p. 119.

on, placed by the side of a desk with music on it, used to perform a discordant symphony, which seemed to give great amusement to the spectators. I, however, felt myself affected in a very different manner, and immediately conceived the possibility of realising, for the benefit of these unfortunate creatures, those means which they were thus employing in such an imperfect and ridiculous manner. “Does not the blind man,” said I to myself, “know objects by the difference of their forms? Does he mistake the value of a piece of money? Why should he not distinguish an *ut* from a *sol*, an *a* from an *f*, if these characters were rendered palpable, etc.”

The first asylum which beneficence opened for young blind persons, was instituted in 1784, at the expense of the philanthropic society, which intrusted M. Haüy with their instruction. This society, so justly celebrated for its charitable works, was at the whole expense of the establishment, which was settled in the street Notre-Dame-des-Victoires. In 1785, the number of pupils maintained gratuitously was twenty-five. Their instruction was so far advanced by the following year, that they were admitted to the honour of performing an exercise at Versailles, before the king.

On the 16th of February 1785, M. Haüy submitted to the judgment of the Royal Academy of Sciences, a memorial, in which he ex-

plained the means he proposed to employ for the instruction of the blind.

A report was drawn up by MM. Desmarets, Demours, Vecq. d'Azir, and de la Rochefoucault, commissaries chosen for this purpose, in which they said, 'That the method of M. Haüy resembled that of the blind man Payscaux,¹ and of Mlle. Salignac; that the process for the study of geography was nearly the same as that of M. Weissembourg, of Mannheim;² that M. Lamouroux had formerly got moveable characters cast for music, etc. etc.'³

Nevertheless, they admitted the printing of books in relief was his own invention; and after having given an account of the operations performed in their presence, by the young Lesueur, who was born blind, they concluded their report as follows:—'We propose to the Academy to give its approbation to the method which M. Haüy has presented to it, and to exhort him to make it public, and to assure him that it will willingly receive any new account that he may give of his efforts to carry it to the degree of perfection of which it is susceptible.'⁴

The Institution thus subsisted, against a thousand obstacles, till 1791. At that period Louis XVI. ordered that it should be maintained at the expense of the state, and placed, with that of the

¹ Report of the Academy, p. 7.

² *Id.* p. 9.

³ *Id.* p. 3.

⁴ *Id.* p. 13.

deaf and dumb, in the old convent of the Célestines, near the Arsenal ; and a law of the 21st of July, confirming the decree of the directory of the department of Paris, regulated the dispositions of its administration.

Another law of the 10th Thermidor, year 3, separated the institution of the working blind from that of the deaf and dumb, and placed the first of these establishments in the house of the Filles Sante-Catherine, street des Lombardes. The number of the pupils was raised to 86, one for each department, and the pension to 500 livres. There was then no administration nor committee of superintendence to control the operations ; the steward settled the accounts with his clerk.

The 26th Pluviose, year 9, a decree of the consuls, which was executed rather suddenly, ordered the working blind to be transferred directly to the establishment of the Quinze-Vingts, and the administration of them to be confided to that hospital. In consequence of this measure, the young blind, under the denomination of blind of the second class, were confounded, for the space of fourteen years, with the poor blind people lodged in the hospital of the Quinze-Vingts, though there was no other connection between them than the similarity of infirmity. The first of these establishments is one to which persons may be admitted at all periods of life, without having been born blind, and where each

individual lives by himself; while the other is a college devoted to the instruction of persons born blind, who are maintained there for a limited time, living in common, subject to general rules, and taught to gain a livelihood by work, and who, after having been eight years in the institution, are restored to society.

We cannot but applaud the zeal of the administration of the *Quinze-Vingts*, and the efforts it made to meliorate the situation of the young blind, during the whole time it was charged with the interests of the institution. But an invincible obstacle constantly sprang up, and thwarted all improvement, which obstacle was the incoherence of the two establishments united together. The degeneration became more sensible every day; the regulations fell into disuse; the young blind remained idle a great part of the day; the study of music was almost their only occupation, as they were no longer employed in manual labour, and only went to two classes in the day. Everything, in short, announced the approaching ruin of an establishment which, some years before, had excited general interest.

The administration, convinced of the necessity of early habituating to labour children who, for the most part, belonged to poor parents, attempted to employ them with advantage in the two manufactures of cloth and tobacco, which it established in 1806, within the hospital, for the blind of the first class, and the individuals of their families

who had their sight ; but considerable losses soon obliged them to renounce both these enterprises, which, moreover, did not at all meet the charitable intentions of the administration : besides the great inconvenience of the old and young blind being brought together, their labour was useless, as it never could be profitable to them, since they only concurred in it as assistants, without learning, in all its parts, a business which they might afterwards follow elsewhere for a livelihood.

On the 8th of February 1815, the king, at the same time that he ordered the hospital to be replaced under the direction of the Grand-Almoner of France, also ordered that the institution should be separated from this hospital, that it should belong to the administration of the Minister of the Interior, and should be henceforward managed and governed by a special administration.

This transfer, retarded by the events of the year 1815, was effected on Tuesday the 20th of February 1816, and the institution is now placed in the ancient seminary of St. Firmin, rue St. Victor, No. 68.

Everything was to be done over again after this transfer, both as to arrangement and instruction ; but the most urgent point was the moral re-organisation of the institution : to change the spot without changing manners, to admit new scholars without having previously dismissed those whose presence was prejudicial would have been more dangerous than useful. It was neces-

sary, therefore, to decide on this painful sacrifice ; it was necessary to return to their families a great number of pupils, the unfortunate depositaries of a spirit of insubordination and licentiousness which they had imbibed in their former habitation, and of which the tradition would have been preserved by them.

Forty-three pupils went out of the Quinze-Vingts, and were not admitted at St. Firmin. This ablation disorganised the different parts of the course of instruction ; but the zeal of the teachers overcame all obstacles : they laboured eagerly to form new pupils, and success crowned their efforts. At the present moment all is repaired. The classes are filled with pupils distinguished by their aptitude ; there are even several who already at the public exercises excite the astonishment and admiration of the visitors. We are happy, therefore, to seize this opportunity of doing the justice they deserve to our colleague Mr. Dufau, second teacher of the boys, and to Miss Cardeilhac, mistress of the girls, by publicly declaring the obligations which the administration owes them for the assiduous pains they have taken to obtain so rapidly such results.

This digression will, I hope, be pardoned ; I thought it necessary, in order to give a complete idea of the origin and progress of an establishment which, from its utility, seems so worthy of the interest it excites.

This treatise will be divided into three parts :

the first, comprising five chapters, will contain general considerations on the genius and character of the blind ; the second, which will contain two, will be allotted to memorials of the celebrated blind, who have distinguished themselves in the sciences and arts ; the third, composed of twenty-two chapters, divided into two sections, will be especially devoted to an account of the proceedings employed in the Institution, and of the different modifications they have undergone down to this time.

I shall think myself happy if I have been able to attain the end I proposed to myself in this Essay. I did not wish to compose a merely speculative treatise, or a romance on the instruction of the blind ; I wished to offer to those who have not had the happiness of being instructed in this house the means of being so in the bosom of their family. I wished to prove, by the results of long experience, that the blind may be instructed in some sciences and some arts, as well as other men ; that they have dispositions which may be unfolded by methods peculiar to them ; and that, by the aid of divers mechanical professions, to which they are brought up, they may easily make a livelihood for themselves.

Far, therefore, from making a secret of the means that we employ, we should wish them to be known wherever there are any blind persons, and by so doing we only second the beneficent views of Government.

Our wishes are now realised in part, as several institutions, founded on the same principles as ours, and according to instructions requested of us, have been established in different countries.¹ How glorious it is for France, so fruitful in useful establishments, to have been the first to give the impulse to this new species of beneficence, and to see other nations eager to admit among them, and naturalise our institutions !

Happy children ! may we now say with assurance to the blind, you will be comforted ! no longer, as formerly, will you be repulsed by your fellow-creatures, and considered as a degraded species : the cruel exception which separated you from the rest of men will no longer exist ; the wrongs of nature are repaired ; your

¹ The mother of the Emperor Alexander founded in 1806, at Petersburg, an institution for the blind of that vast empire. The Archduke John of Austria, in the journey which he made to Paris, in 1815, took notes himself for a similar establishment at Vienna. M. Kalina de Jatehstein, a philanthropist, no less charitable than disinterested, has instituted, at his own expense, a school for the blind at Prague. He was acquainted with none of our processes before he visited the establishment at Paris ; and we considered it a duty to furnish him with the necessary materials for completing what he had so well begun. It is affirmed that the King of the Low Countries is going to found in his kingdom, where there are so many blind, an institution similar to ours, and for this purpose a very minute detail of our management and mode of teaching has been already transmitted to the Dutch Ambassador. The friends of humanity would learn with pleasure that the two fine asylums at London and Liverpool, where the blind receive no instruction, were converted into schools similar to that of Paris, which all the English of distinction, who come to the Continent, are eager to visit.

infirmity and the misfortune of your birth will be no longer a reproach. It is to make honest men and sincere Christians of you that generous persons hold out their helping hand, and strive to create means for your instruction: they felt how desperate your situation would be if you were not supported and encouraged by the consolations which religion showers especially on the unhappy. Ah! how guilty would you be were you ungrateful! Never forget this noble intention of your benefactors, and consider that an opposite conduct would be the greatest outrage you could commit against their memory.

As for me, the depositary of this precious tradition, I congratulate myself every day on having been called to co-operate in so good a work, and I flatter myself, that when nothing of me remains but some inanimate clay, you will still preserve among you, my dear children, the remembrance of him who consecrated his life to your happiness and prosperity.

ON THE
INSTRUCTION OF THE BLIND

PART I

GENERAL CONSIDERATIONS ON THE GENIUS
AND CHARACTER OF THE BLIND

CHAPTER I

*Whether the loss of one Sense turns to the advantage
of the others*

A QUESTION has long been agitated, whether the loss of one sense increases the intensity of the others; whether those who are born deaf and dumb, or blind, have any real advantages over other men, resulting from a peculiar development of the senses they have remaining. The solution of this important question might throw a great light on the explanation of several phenomena of the human mind, and in this respect it deserves the thorough attention of philosophers and metaphysicians.

Struck with the error into which many persons have fallen in this respect, I joined my researches on the blind to those which my illustrious colleague, the Abbé Sicard, had made on the deaf and dumb, in order to learn what was the cause of it, and I became convinced that neither the deaf nor the blind are superior to other individuals enjoying the use of all their senses : the address which is observed in the blind, with respect to the touch, and the aptitude of the deaf and dumb to seize all the characters of the physiognomy, result from the necessity they are in, at first, of almost continually making use of the sense of touch to supply the want of sight ; and the others, of employing their sight to supply hearing and speech ; the organ is in every respect similar to that of those who enjoy their sight, and though the person born blind, that was operated upon by Cheselden, after the extraction of the cataract no longer perceived objects by the touch as he did before, it was not that, by recovering his sight, he lost the faculty of touching, but only that he then employed it merely as an auxiliary sense, and to correct the sight. The opposite effect happens to persons who become blind after having seen during some part of their life : both require to form the education of the new sense they gain ; the senses which replace those that are lost are more exercised ; they sometimes acquire, I allow, an exquisite fineness, which greatly augments their

susceptibility ; but the eye of the deaf can never hear, and the fingers of the blind will never see. It would result from the false principle we are endeavouring to destroy, that an individual who had lost two, and even three senses, would find a compensation in the superior faculties of those which remained ; thus, the young girl, who was a few years since at the Institution of the deaf and dumb, and who was at once deaf, dumb, and blind, and thus reduced to two senses, should have found, according to this strange supposition, in touch and smell alone, the means of acquiring ideas, more or less perfect respecting light, sound, and speech. Nothing is more contrary to evidence ; she had only a vegetative existence ; she was deprived of the impression or vibration, which external objects make on our senses, which for that reason are called *organic sensations*, and cannot exist when the organ destined to perceive and transmit them does not exist ; her soul, as if imprisoned, must have been condemned to absolute inaction.¹ Nevertheless, this young girl, to whom it was impossible to com-

¹ Le Roy, a physician, who published in 1812 a very interesting dissertation on laughter, made many experiments on this young person, in order to excite her to laughter, which, as we know, is the immediate effect of a peculiar mode of intellectual perception (that I shall call *mental perception*) produced in us by a ridiculous or droll idea, the idea of derision. We may easily suppose he did not succeed ; he only excited a convulsive laugh, which is the result of a factitious sensation, occasioned by the mechanical excitation of the skin, known by the name of titillation or tickling.

municate anything, was perhaps susceptible of those interior emotions, foreign to the organic sensations, which seem to depend more on the mind than the senses ; and have more relation to insensible and moral, than to physical and sensible objects. I sometimes saw her face colour, and appear in the state we are in ourselves, when shame or fear surprises us. She then perhaps experienced joy or sorrow, pleasure or displeasure, inclination or aversion ; and as our pleasures and pains evidently belong to our soul, of which they are the direct perceptions, without belonging to the body to which it is united, she might very likely feel those emotions which we have called *sentiments of the soul*, and do not even require the necessity of reflection.

Let us conclude, that if, as has been well proved, there is nothing in our mind which has not come by the senses,¹ when deprived of these intermediaries, we must necessarily want the ideas they give us, because no compensation can physically re-establish the equilibrium when it has been once destroyed. The art of the instructor of the blind, and of the deaf and dumb, consists therefore in conducting artificially to the mind, by new methods, the ideas it would otherwise have been ignorant of. The trouble of such an education, with the obstacles to be overcome, if

¹ Nihil est in intellectu quod non prius fuerit in sensu.—

ARISTOTLE.

known, would afford a convincing proof that the privation of one, or of several senses, is the greatest and most irreparable of evils, and can only exist at the expense of our happiness, and of the improvement of our faculties.

CHAPTER II

Of the Memory of the Blind

THE memory of the blind is prodigious. Can this phenomenon, certain as to its existence, and unknown as to its nature, depend, as is supposed, on their not being distracted by sight? or may there be any cause in their organisation to unfold this faculty in a particular manner?

Though the occasional cause on which memory depends in its exercise and functions will probably always remain a mystery, let us cast a rapid glance over this precious prerogative of man, and examine on what the increase of that of the blind can depend.

The memory has been compared to a magazine in the form of archives, in which is deposited the impression, more or less exact, of an infinity of things of which we have had the image or sensation; an impression which our mind renews and revives at pleasure, and which, when excited, gives, in some sort, a new existence to the ideas and images of the things which it knew a length of time before. Locke compared it to a brazen

tablet filled with characters, which time insensibly effaces, if the graver be not sometimes passed over it. Malebranche says that it consists in the traces which the animal spirits have imprinted on the brain, which are the cause of the facility that we have to remember things ; and he adds that the reason why old people lose the memory of past things is, that their fibres are mixed with many humours, which they cannot dissipate, because they want heat. I have mentioned this last definition of memory, by a celebrated man, only to prove how much we are indebted to the physiological sciences, for the precision and exactness which the moderns employ in their definitions ; for if the name of Malebranche did not impress a certain degree of respect, one could not help calling this ridiculous definition of memory a downright raving, void of sense and reason.

There is in man a memory of sensation, and a memory of intelligence. The first recalls his perceptions of physical feelings ; the second recalls his reflections, judgments, reasonings, speculations, and the pleasures and pains of the moral order of things. He differs in this from the brute, which has only a memory of sensation, and never of intelligence, because knowledge purely sensitive does not imply a substance properly spiritual.

It is principally with this second memory of intelligence that the blind are eminently pro-

vided. They are deprived, it is true, of the means which those that see have of forming an artificial memory ; but they have perhaps an internal method, resulting from the very great facility they have of analysing, as I shall demonstrate later.

According to Charlevoix,¹ in Japan the records of the most important events are confided to the memory of the blind. The annals of the empire, the histories of great men, or the ancient deeds of families, are not more certain documents than the memory of these illustrious blind men, who, communicating their knowledge to each other, form an historical tradition which nobody pretends to contradict. They have academies where they take degrees, and exercise themselves not only in cultivating their memory, but also in putting what they know into verse, and decorating the finest passages of history with the charms of poetry and music. They have their general, their officers, and magistrates, and enjoy great consideration.

In order to find a physical reason for the inconceivable phenomenon of the memory, some philosophers have supposed, ingeniously enough, a sort of *natural harpsichord* in the brain, composed of an infinite number of strings, of which an innumerable quantity are in unison, so that, as in the artificial harpsichord, the string that is

¹ *History of Japan*, chap. ii. p. 203.

touched shakes the one in unison with it, and makes it vibrate, without shaking the others.

In this hypothesis our memory would have its effect in the following manner: the name of Alexander being pronounced, makes an impression on our ear, and agitates in the *sensorium* the fibre to the vibration of which is attached, in our mind, the idea of Alexander.

This fibre being shaken, shakes successively all those in unison with it, and which were moved simultaneously at the time we read the life of that great captain.

It consequently shakes, round the seat of the soul, the different fibres, the vibration of which renews and revives all the successive ideas that have anteriorly existed in us, on the subject of Alexander, who, we thus recollect, was the son of Philip, enslaved Greece, dethroned Darius, invaded Asia, vanquished Porus, ravaged Egypt, and finally died at the siege of Babylon.

The effort we make to learn by heart, and to retain anything, shakes successively and repeatedly a series of fibres that are in unison in the brain, or which, if we may say so, the effort maintains so harmonised and arranged, that the vibration of one of them must put all the others successively in action, and give rise in our mind to so many renewals of ideas or sensations.

In perfect memories, the shaking of one of these fibres communicates the vibration to all the others, because the unison is in them. In faulty

memories there are vacant spaces, because some of the fibres previous to the unison relax, and lose the harmony, and in losing it remain mute and motionless. (L. Para.)

This interior memory is that which we suppose the blind make use of instinctively. Penetrated with this idea, we carefully avoid, either in teaching them, or even in conversing with them, to make them pass too abruptly from one idea to another, especially when the ideas are dissimilar, and would leave too great a number of degrees among them unoccupied. We endeavour, on the contrary, by proceeding analytically, to connect what we wish to teach them with what they already know, and, to use the theory explained above, always to touch a string that vibrates with another. In this manner, the impressions are profound and permanent. The blind, who, moreover, take their time to do well what they do, always act successively. Nothing shocks them so much as incoherence. Helvetius pretends that a great memory is a phenomenon of order;¹ that it is almost entirely factitious, and that, between men well organised, a great inequality of memory is less the effect of an unequal perfection in the organ which produces it than of an unequal attention in cultivating it. According to him, it is to order that the sagacity of the mind is often owing, and the extent of

¹ *De l'Esprit*, chap. iii., discourse 3.

the memory always. It is also the want of order, an effect of indifference for certain sorts of study, which in some respects absolutely deprives persons of their memory, who, in other respects, seem endowed with a most extensive one. The immortal Bishop of Hippo said, in this same sense, *Ordo ducit ad virtutem*.

The memory of the blind may possibly then be connected with the spirit of order which they generally possess, and to the habit of classing their ideas in their head, in such a manner that they can easily awaken a whole series. We see very few blind who, when insane, are in that state of mental alienation which necessarily implies an incoherence in the ideas, and a total divergency in the functions of the brain. Their concentrated attention is the cause why objects, which would only leave an insensible impression on us, are very strongly engraved on their mind. This faculty, which is conditional, is troubled or weakened in them, as in those who see, by disease, delirium, imbecility, etc., but in a much less degree, and this naturally follows from the principles we have established above. I have had occasion several times to verify this fact in the different acute maladies in which I have treated them.

It has been said that a great memory is seldom allied with a sound judgment. This assertion, though long since repeated, is far from being demonstrated: Lesueur, the Massieu of the blind, the first pupil who was instructed by the methods

we follow at present, had a prodigious memory, and an exquisite judgment; and almost all the blind I have known united these valuable qualities to a high degree. I conceive that there may be individuals endowed with a mechanical memory, and without judgment; but I cannot understand how one can have a perfect judgment without memory. *Memory is a tool of marvellous service, said Montaigne, and without which judgment can hardly perform its office.*¹ Some persons have carried the faculty of retaining to an almost incredible degree. Seneca informs us of himself, that by a great effort of memory he could repeat two thousand detached words in the same order that they had been pronounced. Muretus relates that a young Corsican had found the art of forming his memory in a surprising manner: he could retain three thousand words, Greek, Latin, barbarous, without any connection between them, and most of which had no meaning. He recited them in the same order in which they had been dictated to him, descending from the first to the last, and afterwards ascending from the last to the first. He asserted that he could even learn thirty-six thousand with the same rapidity. He taught his method to a Venetian nobleman, whom he put in a way of doing the same as himself, in a very short time.² We have seen how Feinagle

¹ Montaigne, book ii. chap. 17.

² Muretus, *De quorundam admirabili memoriâ.*

formed artificial memories in our days. But it is not for this species of memory that the blind are remarkable ; they are principally distinguished by that which connects itself with facts or ramifications susceptible of being unfolded by judgment and reflection.

CHAPTER III

*On the Faculties that are developed in the Blind,
and of the Pre-eminence of some of these
Faculties over those of Persons who have
their Sight*

I SHALL have very little to say in order to develop this question, which, in many respects, falls into those we have already treated. I think I have sufficiently proved that the loss of one sense does not turn to the profit of the others, and that nothing can be a compensation to the blind for the loss of the organ of which they are deprived ; but if there be no *physical* compensation, Providence has not left them entirely without consolation, and has endowed them with a great fertility of imagination, and much rectitude of judgment.

I shall not speak of Homer, who composed his admirable poems when blind ; nor of Milton, who has spoken of light in such a delightful manner at the beginning of the third book of *Paradise Lost* ; nor of our immortal Delille, and so many other illustrious blind ; this would be going out of the range I have prescribed to myself : by

such proofs as these I feel I should weaken my arguments. I have known persons born blind, who were excellent poets, or learned musical composers; I have seen others very clever in business, and who managed their affairs so well that it would have been very difficult to have deceived them.

To prove that the blind have certain qualities which display themselves in a much higher degree of perfection than in those who have sight, is, in other words, to show into what errors the latter are drawn by the sense of sight.

The blind have a great facility of decomposing their ideas, either analytically or synthetically. Two blind persons, both pupils of this Institution, may be cited as striking examples of this fact: the first is Paingeon, who, by the spirit of order with which he is endowed, has acquired transcendent knowledge in mathematics, and after having gained, in 1806, all the first prizes in the general competition of the four lyceums of Paris, was named, by the Grand Master of the University, professor of mathematics in the Lyceum of Angers, where he teaches with the greatest success; the other is J. Delille (now in the house of the Quinze-Vingts), who has carried very far the philosophy of the French language; a perfect steadiness, and an admirable precision in his definitions, are the particular characteristics of this person, whom we are proud of having formed.

This great facility of analysis and decomposi-

tion that is observed in those who are born blind is much more intense while they are in a state of nature ; we perceive that it grows weaker, when, from ideas that have been communicated to them, they adopt our processes and formulas of reasoning, undoubtedly because acting then like us, with an instrument less than we have, they are badly served. In the first state, on the contrary, they are men with four senses, performing operations like us, and not supposing it to be necessary to have five, any more than we could see how a man would act that had six.

Malebranche, and Berkeley after him, were, therefore, very absurd to maintain, without any proof, the striking idea of a world merely fantastic, and that our senses deceive us in everything, while it is well proved, on the contrary, that there is no testimony more certain than that which they give us ; since, whenever any of these natural conductors is wanting, we are obliged (as in teaching the blind, and deaf and dumb) to create artificial means in order to convey to the mind the ideas which, in the natural state, they are destined to convey to it.¹

¹ A company of five persons, each with only one sense, would be very amusing ; there is no doubt but they would all look on each other as madmen. The more peculiar notions any one sense possessed, the more extravagant would it appear to the others : the result would be, that the most extravagant among them would infallibly think himself the wisest ; that each sense would scarcely be contradicted but in what it knew best, and that they would be almost always four against one. (Diderot, *Letters on the Blind*.)

With respect to their physical perfection, nobody disputes their pre-eminence over us in the exactness of the perception of their ideas by feeling, that sense so eminently exact, which rarely deceives, and which Buffon, therefore, called *a geometrical sense*. We know to how many mistakes our sight exposes us ; and how often we are obliged to join feeling with it not to be deceived ; this, however, is not always practicable, and we are often deluded by the information of our eyes.

CHAPTER IV

Moral State of the Blind ;—Nature of their Ideas

TOUCHED with that compassion which the misfortunes of others excite in all men of feeling, every one is eager, from a very laudable curiosity, to be informed of the moral state of the blind. We are desirous to know if, on many things, they have the same ideas as ourselves ; what are the natural sentiments which affect their minds, and if they are feeling and grateful. We inquire if they are active and curious ; if they are susceptible of *ennui* ; what are the ideas they form of ugliness and beauty ; if they have the same opinions as we on good and evil, and on our acquired ideas ; if the disposition to atheism with which they are reproached is founded or not ; in short, what are their tastes, habits, and defects ?

However wide may be the circle of these questions, I shall endeavour to answer them succinctly, without entering into a crowd of details foreign to my subject, and which moreover belong to metaphysics ; I shall confine myself to what experience and observation have taught me ;

happy if I can excite towards those unfortunate beings, whose history I write, that tender interest which they inspire in me, and which so strongly attaches me to them !

The want of sight not only deprives the blind of the sensations which that organ gives to those who have sight, but also extends its influence over all their thoughts, which it modifies and distorts ; all their ideas, therefore, are false or contrary to the notions we have, because, as Condillac has well observed, coloured nature has no existence for them ; it is blindness which plunges them in the ignorance in which they are of decorum, and which deprives them of the sentiment of social decencies. Modesty, which is one of the graces of youth, is to them almost an imaginary being, though they have a sort of timidity, which, it is true, belongs perhaps rather to fear than shame, but which greatly augments their embarrassment in certain circumstances.

Unfortunate in all their relations with other men, they are very imperfectly acquainted with those emotions which draw us towards each other, and decide our affections and attachments. Sensibility has not, for them, those charms which make us place it in the rank of the sweetest as well as the most amiable virtues. Unhappy creatures ! their situation, which forces them to be on their guard against all the world, makes them often place in the same class their benefactors and their enemies ; and without

meaning it, perhaps, they appear ungrateful. It is these motives which make them form connections with the blind rather than with those who have sight, whom they consider as a different class of beings. Is it that they apprehend our inconstancy, or distrust our superiority, or else find more points of association among each other?

They will easily be excused, when we reflect on the number of signs that are lost to him who is deprived of sight. Those external motions, which are painted so expressively on the countenance, that faithful mirror of the soul, do not exist for them. They are continually, in their relations with other men, as one is with an individual whom one knows only by correspondence: we know perfectly well that he exists, but we cannot conceive how.¹

If not very open-hearted, on the other hand, nature gives them an ample compensation by endowing them with a prodigious activity of imagination and an insatiable desire of knowledge, which, in them, is a substitute for many

¹ As of all the external demonstrations which excite in us commiseration and ideas of suffering, the blind are only affected by complaint. I suspect them, in general, of inhumanity. What difference is there, to a blind man, between a man who makes water, and a man who without complaining is bleeding? We ourselves, do we not cease to feel compassion, when the distance, or the smallness of objects, produces in us the same effect as the privation of sight does in the blind? (Diderot, *Letters on the Blind*.)

affections that they want, or at least for the expansion which such sentiments might have. This state of their imagination banishes *ennui*, which is one of the least inconveniences of blindness ; for we meet with very few blind persons who have not formed some sort of occupation for themselves, and with complete success.

Obliged to judge of men and things intrinsically, they must necessarily obtain truer results than we : moreover, as I have repeatedly said, they see things in a more abstract manner than we, and in questions of pure speculation are less subject to be deceived ; for abstraction consists in separating in thought the sensible qualities of bodies from each other, and error commonly springs from a defective separation. They have no need, like us, to guard themselves against the illusions of the senses, since they cannot be seduced by appearances : the charms of the countenance, the richness of clothes, the sumptuousness of apartments, the dignity of office, and the prejudices attached to birth, are nothing to them : it is the moral man whom they appreciate. How much more certain must their judgments be, in this respect, than ours !

A soft and sonorous voice is to them the symbol of beauty. They know pretty exactly, by the compass of the voice, what is the stature and size of the person who speaks, the largeness of the room they happen to be in, etc. But with what nicety of discernment must these attentive

observers judge, by this means, of the temper and of certain shades of character which escape us, because we have not the same interest in remarking them? By a sort of anticipated intuition they see the soul through its covering.¹

There are, in fact, more relations than has hitherto been supposed between the divers degrees of the vocal organ and the disposition. In this point of view, one might form a curious comparison between animals and man, by forming the first link of the chain by those savage beasts, the terror of the forest, and continuing it down to those peaceable animals who are born in our enclosures to feed and clothe us. This study, very worthy of a philosopher, would lead, I am persuaded, to some useful results.

The blind have been accused, in general, of atheism very unjustly. Those who have advanced this strange assertion, were either not sincere, or had some interest in propagating an error which might prop up some others. Why give such an idea of those who have the greatest want of the consolations which religion showers on the unfortunate and unhappy? Do they not know in part the works of the Creator? The

¹ Sir John Fielding, a relation of the author of *Tom Jones*, who lived in our time, was blind; but this did not prevent him from filling, with great distinction, the place of *chief magistrate of the police office*, in London. He kept in his mind the description of many hundred thieves, and was never mistaken when they were brought before him.

taste of fruits, the sweetness of flowers, the song of birds, and the vicissitude of the seasons: must they not make them sensible of the existence of the admirable Architect of the universe?

Nevertheless, I will not justify them entirely from the reproach of impiety, which has been made against them with some foundation. I am more convinced than anybody that that law, anterior to all sensible impressions, which God gave to man on drawing him out of nothing, is engraved in their hearts; but I am obliged to confess also, that they do not always follow the impulse of that interior voice, which approves and consoles when we do good, and torments and gnaws when we do evil: conscience, in short, has not that influence over their actions which it has over ours. It is easy to deduce the consequences that flow from a similar state, and what may be their ideas on good and evil, and on the notions we have acquired.

I have never known a blind atheist; but if we happened to meet with one so unfortunate as not to acknowledge the Creator in his works, we might repeat to him what Dr. Holmes formerly said to the celebrated Saunderson, who had expressed some doubts on this point: *Put your hand on yourself, the structure of your body will dissipate so gross an error.*

Like us they wish for what is the most difficult to obtain. All blind people have a decided taste for independence and liberty. Nothing, how-

ever, is more contrary to their real interests than the use of a thing which they could only abuse. The art of those, therefore, who are with them, consists less in satisfying them than in making them believe they are satisfied. By this means we avoid exasperating the natural defects they may have, all of which appertain more or less to their infirmity, which cannot be imputed to them as a crime.

Their self-love, which is the most prominent of all their defects, and, perhaps, the origin of all the others, is compensated by some valuable qualities ; their invincible patience and extreme tenacity in their enterprises, render them capable of surmounting the greatest obstacles without ever being disheartened.

CHAPTER V

*Parallel between the State of the Blind and that
of the Deaf and Dumb*

PEOPLE are constantly asking us, which are the most unhappy, the deaf and dumb, or the blind? To what is the gaiety of the one and the profound melancholy of the other owing? We shall resolve this question to the advantage of the blind, because we really think them less unhappy.

Strangers to all that passes around them, the deaf and dumb, who see everything, enjoy nothing. Like Tantalus, whom fiction represents as devoured by an inextinguishable thirst in the midst of water, they are continually subjected to cruel privations. An insurmountable barrier separates them from the rest of mankind; they are solitary in the midst of us, unless we know that artificial language which the talent and charity of their ingenious teacher has created for them; and the habit which they have of reading the countenance is even very often a subject of anxiety to them. They do not always guess right; doubt and uncertainty increase their impatience and suspicions: a serious cast, like

melancholy, then invades their countenance, and proves that with us they are in a real state of privation. Obligated to concentrate their thoughts in themselves, the activity of their imagination is thus greatly increased; and as attention and judgment necessarily follow the perception of ideas, they fatigue themselves prodigiously. Few deaf and dumb persons, therefore, are to be found in the lists of longevity, because the frictions are too lively, and to use a common, but exact expression, the sword wears the scabbard.

The blind, more favoured than these children of silence, enjoy all the means of communication with other men. No obstacle hinders them from hearing or being heard, since the ear, which has been so philosophically defined the vestibule of the soul, is always open to them. The exchange is rapidly made, because they speak the vulgar language. Though condemned to live in profound darkness, their infirmity, in a manner, turns to their advantage, because being secure from the illusions of the sight, they are not, like us, assailed with fright: all the phantoms created by the exaltation of our imagination are unknown to them.

They walk with equal security both by day and night; while we, constantly exposed to form false judgments of the objects that present themselves to our eyes in the different situations in which they are placed, cannot deliver ourselves

entirely from the sort of internal fear which the darkness of the night makes almost every man feel, and on which is founded the apparition of spectres and frightful figures which so many people say they have seen.

It would be easy to prove that the blind have several other advantages over the deaf and dumb; but it would be exposing myself to repeat, without much advantage, what I have already said; besides, would it not be idle to insist too long on a parallel between dumbness and blindness, when we can have no choice between these afflicting mutilations, which we can only lessen by attention when they exist?

PART II

BIOGRAPHY OF BLIND MEN WHO HAVE BEEN
ILLUSTRIOUS IN THE SCIENCES AND ARTS.

CHAPTER I

Of Blind Men illustrious in the Sciences

HISTORY has preserved the remembrance of blind persons who acquired great knowledge by themselves before there existed any method of instruction for them. Their number is considerable ; but I shall confine myself in this chapter to point out the most remarkable, and to indicate the authors I have consulted ; for the more extraordinary things are, the more authenticity should be given to them. I have thought that this short biography of celebrated blind persons would be agreeable to the reader, and would serve at the same time to prove the utility of the present mode of instruction, in which the various methods invented, down to the present

time, have been collected together and methodically arranged. We shall see in the third part of this work the improvements they have undergone, and with what ease the blind are now instructed.

The number of the blind was very considerable in Asia and Italy in the time of the Romans. The great number who wrote at that epoch on the diseases of the eyes might serve as a proof of this ;¹ but the mode of instruction employed in those times has not reached us.

Diogenes Laertius and Thrasyllus relate,² that several philosophers deprived themselves voluntarily of their sight, in order to meditate more freely. Among others, they quote Democritus of Abdera. But is it probable that this philosopher, who laughed at everything, blinded himself in order to philosophise, which can be done just as well with the possession of one's sight? The testimony of a great man may sometimes give crédit to the most absurd fables ; and it was probably Cicero who gave some con-

¹ I endeavoured to demonstrate the truth of this assertion at the opening of my Lectures on the Diseases of the Eyes, delivered at the Institution in 1816. A very interesting dissertation on the antique stones which the oculists used for seals, by M. Tochon d'Annéry, Member of the Institute, proves also that there were many apothecaries or empirics in Italy, who sold remedies against the complaints of the eyes (Κολλούριον) contained in earthen vases, of which that learned academician has given a description.

² Diog. Laert. lib. ix. ; Vossius, *De Philosoph.*, chap. 11.

sistency to this :¹ for I think it would have been unworthy of a philosopher to treat himself as a criminal ; and crucifixion, and privation of sight were, in those times, punishments reserved for criminals.

The Roman orator says that Diodotus, his master of philosophy, applied with more assiduity to the study of that science after having lost his sight ; and, what appeared to him a prodigy, he taught geometry with so much precision that his disciples had not the least difficulty to understand how they were to trace the most complicated figures.²

Historians relate things of Diodotus, the Stoic, calculated to excite the greatest admiration. He was at once a philosopher, a musician, and geometrician ; but what they say will appear incredible, though he never saw, he taught geometry so well, that he left nothing unexplained to his numerous disciples.³

Aufidius, a Roman citizen, who lost his sight in his youth, was not the less distinguished in the pursuits of literature, and even wrote a Greek history.⁴

Eusebius, the Asiatic, having become blind at

¹ Democritus impediri etiam animi aciem aspectu oculorum arbitrabatur. (Cicero, *Tusc. Disp.*, v. 39.)

² Cicero, *Tusc. Disp.*, v. 39.

³ J. Zahn, *Speculae Physico-mathem. Hist.*, tom. iii. cap. 6.

⁴ *Id.*, *Sens. extern. Mirab.*, Sect. 2.

the age of five years, acquired great knowledge and profound erudition, and lectured with great facility.¹

St. Jerome has left us the history of Didymus of Alexandria, his master, of whom he speaks with the greatest respect. This illustrious blind man, who lost his sight at the age of five years, flourished in the fourth century. Rufinus Paldius, Isidore, and several other celebrated men, were his disciples. He acquired vast knowledge by having the sacred and profane authors read to him ; was one of the most able mathematicians of his time ; and applied himself especially to theology, for which he had a particular taste. The professorship of the famous school of Alexandria was confided to him. He composed several excellent works, the chief of which is his *Treatise on the Holy Ghost*, translated into Latin by St. Jerome. Didymus was as pious as learned ; nevertheless, his attachment to the opinions of Origen, whose books he had commented, caused him to be condemned, after his death, at the council of Lateran. St. Athanasius and St. Anthony had the greatest esteem for him. He acknowledged one day to the latter the affliction he felt at being deprived of his sight ; when the holy hermit made him the following answer :— ‘ I am astonished that so judicious a man as you should regret a thing which is common to the

¹ Cassiodorus, *De Inst. Div. Litter.*, cap. 5.

most contemptible animals as well as to man, and that you are not delighted to possess one which is only to be found in saints and angels, by which we see God himself, and which lights in us the flame of such a luminous science.' Didymus died in 398, aged eighty-five years.¹

Nicaise, of Malines, was in great reputation in the fifteenth century, from the extent of his knowledge. It was considered as a prodigy, that being blind from the age of three years, he could perfect himself so much in the study of the most sublime sciences. He taught the canon and civil law publicly in the university of Cologne, and quoted from memory long passages which he had never seen. Having been chosen a doctor of Louvain, the Pope allowed him to be consecrated a priest. He employed the rest of his life in preaching, and died at Cologne in 1492. Urithème and Valère have made mention of him in the *Bibliothèque des écrivains de Pays-Bas*.

Schegkius (James), born at Schorndorf, in the Duchy of Würtemberg, taught philosophy and medicine at Tübingen, for thirteen years, with great success. When he lost his sight he was so little affected by it that he refused the assistance of an oculist who offered his services. He

¹ Hyeron, *De Vir. Illustr.*, cap. 109 ; Socrates, lib. iv. cap. 25 ; Rufinus, lib. ii. *Eccles. Hist.*, cap. 7, et *Platina*.

said *he had seen many things in life he would rather not have seen, and would even have wished on some occasions that he had been deaf.* He published several treatises on divers points of philosophy, medicine, and controversy. He died at Tübingen, in 1587.

Fernando (John), born in Belgium, whose father was a Spaniard, and very poor, was blind from his birth; he surmounted these two great obstacles to literary advancement, and became a poet, logician, and philosopher, and even so excellent a musician, that he would compose pieces out of his head equal to those of the first musical composers.¹

Asconius (Pedianus), an historian, who lived several years without sight, wrote, notwithstanding, with great elegance, treatises on grammars, in which there is no trace of his infirmity.²

We read in the annals of the town of Prague, that a blind Scythian, whom Charles IV., Emperor and King of Bohemia, met near Nuremberg, before he was elected, recognised him, though he was disguised, and answered with great propriety all the questions he put to him on the succession of the kings of Bohemia, and on the state in which the kingdom would be in future. What has been said of that prince, who ruined his house to gain the empire, and then ruined the empire to re-establish his house, is

¹ Zahn, p. 114.

² Fulgosus, lib. viii. cap. 7.

only a paraphrase of the last answer of the blind Scythian.

Schomberg (Uldaric), born in Germany about the beginning of the seventeenth century, who became blind at three years old with the small-pox, devoted himself, notwithstanding, to the pursuits of literature, which he taught with honour at Altorf, Leipzig, Hamburgh, etc.¹

Bourchenu de Valbonnais, born at Grenoble in 1651, became blind very young, a short time after the naval fight of Solebay, where he was present. This accident did not prevent him from publishing a *History of Dauphiné*, in two volumes folio. He had made profound researches concerning his country, and also published a *List of the Nobility of Dauphiné*.²

Saunderson (Nicholas), was born in 1682, in the province of York. To name this illustrious blind man is almost to have told his history, his extraordinary talents having been so famed for near a century.

He went through his classical studies very well, and was drawn by inclination to the study of mathematics, of which, from the smallness of his fortune, he was obliged to give lectures that were well attended. He spoke to his pupils as if they had been blind, which must have given him a great advantage over them. He explained

¹ Harknock's *Alt und neu Preussen*, 1684.

² Feller.

the works of Newton on light and colours. I shall mention later what is the nature of such demonstrations which appear miraculous.

Whiston having abdicated the Professorship of Mathematics at Cambridge, Saunderson was named his successor, in 1711. It was at this period that he published his *Elements of Algebra*, an extraordinary work, and full of singular demonstrations, which a man with sight would not, perhaps, have imagined.

He invented a palpable arithmetic, and a board pierced with holes, in which placing pegs or pins of different sizes, that had a different value according to the place they occupied, he performed with facility the most complicated operations. The reader will be gratified, I imagine, to find here the figures of these boards, and the description of them by Hinchliff, the pupil, friend, and successor of Saunderson, in the work which he published at Dublin, in 1747.

His board for calculating was thin and smooth, and rather more than a foot square; it was fixed in a little frame, the edges of which were raised a very little above the board, which contained a great number of parallel lines of the same number, forming right angles with the first. The edges of the board had grooves, at the distance of about two inches from each other, and to each groove belong five of the parallels we have mentioned, each square inch being divided into one hundred small squares. At

each point of intersection, the board is pierced with a little hole destined to receive a peg: for it was by means of these pegs that he expressed the numbers. He employed two sorts of pegs, or pins, of different sizes; at least their heads were different, and were easily distinguished by the touch. He had a great quantity of these pegs, in two boxes, that were always before him, the points of them being taken off. Let us now see what use he made of the pegs and the board.

For this purpose we shall first observe, that each numerical character has, in the board, its particular square, composed of four other small contiguous squares, described above, and which, by that alone, left a small interval between each character; and this character was different, according to the difference of size or situation of one or two pegs, of which it was always composed. He had formed the following system: a great peg in the centre of the square (and this was its only place), signifies a zero; I shall, therefore, designate it by that name; its principal function consists in preserving the order and the distance between the characters and the lines. This zero is always present, excepting in the only case where the unity is to be unmarked, which is expressed by the substitution of a small peg, in place of the large one in the centre. If two is to be expressed, the zero must be put back in its place, and the little peg placed precisely

TABLES OF SAUNDERSON.

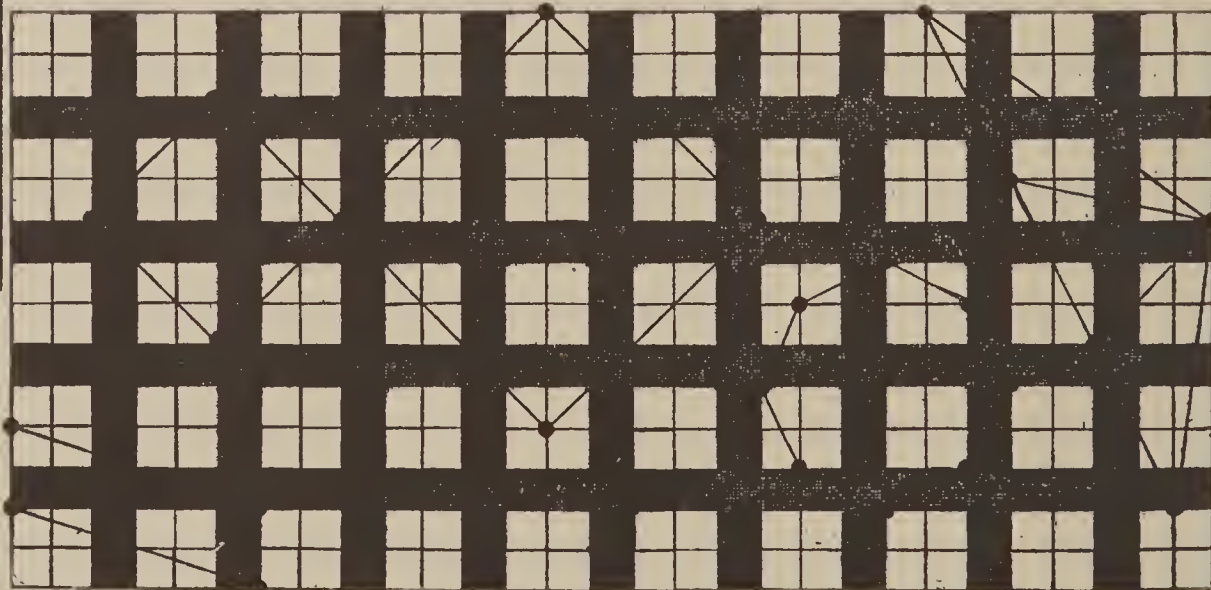


Fig. 4

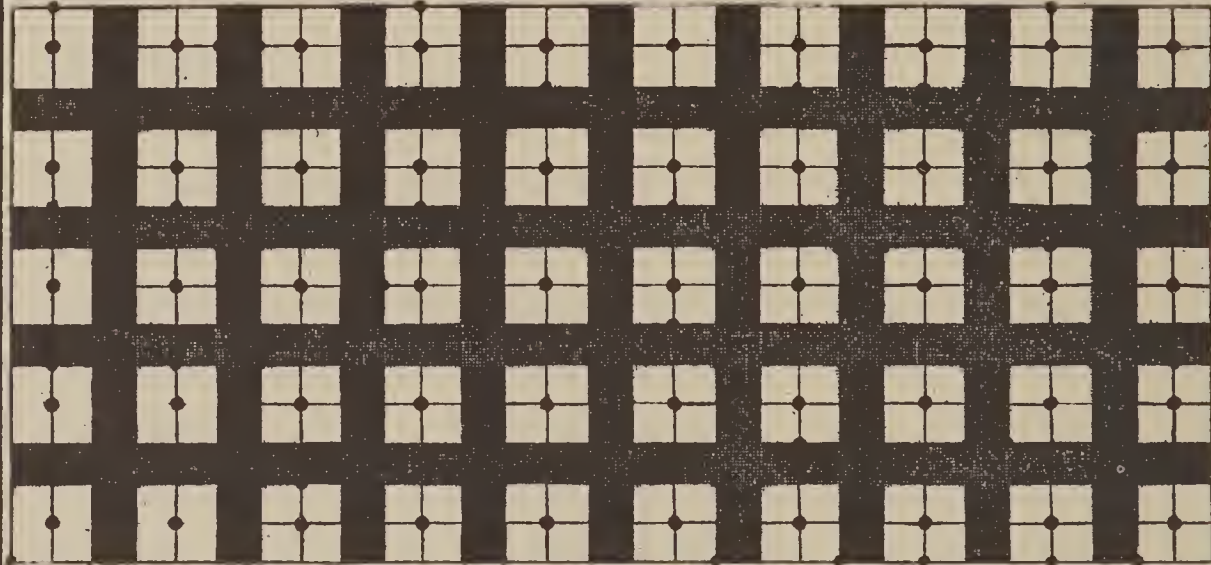


Fig. 3

9 4 0 8 4
2 4 1 8 6
4 1 7 9 2
5 4 2 8 4
6 3 9 6 8
7 2 8 8 0
7 8 5 6 8
8 4 3 5 8
8 9 4 6 4
9 4 0 3 0



Fig. 1



Fig. 2

above it. To express three, the zero must remain where it is, and the small peg be fixed to the superior angle towards the right. To express four, the small peg descends and follows the zero immediately. To express five, the small peg descends as far as the inferior angle to the right. To express six, the little peg must be below zero. To express seven, the place of the small peg is the inferior angle to the left. To express eight, the small peg ascends to the level of the zero. In fine, to express nine, the small peg occupies the superior angle to the left.

By this invention the ten numerical characters could be known without trouble, by means of the touch alone. But that the reader may form a more distinct idea of these characters, it will be sufficient to cast his eyes on Plate I., figs. 1 and 2.

The great pegs, or zeros, which are always in the centres of the small squares, and most commonly at equal distances from each other, served him for guides to preserve his line, to fix the limits of each character, and to prevent all the other mistakes that might have happened. As three of the perpendicular parallels suffice for a single character, three of the horizontal parallels suffice for another line, and so on without any danger of confounding them. In this manner, he would have at once on his board some lines of characters one above another, and, consequently, divide with ease one number from another.

Besides, he placed and displaced his pegs with inconceivable quickness.

The patterns of this arithmetic, reduced to vulgar numbers, consist in arithmetical tables, which he had calculated and kept for his own use. But one cannot conjecture what object he had in view in calculating them. They seem to have some relation with the tables of natural sines, secants, and tangents, and consist of four pieces of solid wood, having the form of rectangular parallelpipeds, and about eleven inches long by five and a half broad, and sometimes half an inch thick. The two opposite faces of each of these parallelpipeds are divided into small squares, precisely like the board described above, but have holes only in the necessary places, the pegs being fastened. Every face contains nine little arithmetical tables, each of ten numbers, and each number is composed of five characters.

The figure No. 3 is the model of an addition, the numbers of which are represented on the right side: the same board became, if wanted, geometrical, and served to demonstrate the properties of rectilinear figures. He placed each of his pegs, or pins, in the angular points, and by surrounding them with a silk thread, he made all the figures apparent which he wished to form, as is seen on the figure No. 4. By means of the table we now use at the Institution, and the ciphers that have been contrived, the

blind calculate in the same way as those who have their sight, and without any arbitrary convention.

Saunderson's touch was so perfect, that by running over a suit of metals he could distinguish the true from the false. He perceived the least vicissitude of the atmosphere. Assisting one day at some astronomical observations, he perceived whenever a cloud passed between the sun and him ; which was the more extraordinary, as he was not only deprived of sight but even of the organ.

He had some good qualities ; but his morals did not correspond with his talents : he is even reproached with some shameful excesses, unworthy of a great man. He died at Cambridge, in 1739, at the age of fifty-six.

Sir Henry Moyes, a Scotchman, who lived in our days, lectured extremely well on the Newtonian philosophy. He was a good chemist and musician, and an excellent mathematician.

Dr. Blacklock, of Edinburgh, born blind, is considered in England as a good poet.

M. Pfeffel, of Colmar, who lost his sight when very young, in consequence of a violent ophthalmia, has composed some very pretty poems, principally fables,¹ some of which have been translated into French by Degerando. He was privy councillor of the Margrave of Baden ; and

established at Colmar a military school, where people of the first families sent their children. The Prince of Schwartzenberg and the Prince of Eisenberg, who were brought up there, are proud of having had this learned blind man for their master. M. Heilman, now a pensioner of the Quinze-Vingts, was also his pupil, and does him the greatest honour. M. Pfeffel died at Colmar in 1809.

Weissembourg, of Mannheim, became blind at the age of seven. He wrote perfectly well, and read with characters he had contrived for himself before he had ever seen any. He was an excellent geographer, and composed maps and globes, which he used for studying geography. He had also invented an arithmetical board, which differs but little from that of Saunderson.¹

The blind Du Puiseaux is too well known to render it necessary to enter into many details concerning him. Everybody has read Diderot's *Letter on the Blind*, and is acquainted with the knowledge of that extraordinary man. He was the son of a professor of philosophy in the University of Paris, and had attended, with considerable proficiency, the lectures on chemistry and botany, in the king's garden. After having dissipated a part of his fortune, he retired to Puiseaux, a little town on the Gatinais, where he established

¹ *Journal de Paris*, April 1784.

a distillery of liqueurs, which he used to go and sell every year himself at Paris. He was original in all he did : it was his custom to sleep during the day, and rise in the evening : he worked all night, because, he said, then he was disturbed by nobody. When his wife got up, she found everything perfectly well arranged. He spoke very sensibly of the qualities and defects of the organ he wanted, and answered with great exactness the questions that were put to him. Being asked what idea he had of a looking-glass ? ‘It is a machine,’ said he, ‘which places things in relief far from themselves, if they are properly placed with respect to it. It is like my hand, which I must not put by the side of an object when I want to feel it.’ He put some whimsical questions on the transparency of glass, on colours, etc., to Diderot, who visited him at Puiseaux. He asked if it was only naturalists who could see with the microscope, and if astronomers were the only people who saw with the telescope ? if the machine which enlarges objects was bigger than that which diminishes them ? if that which brings them nearer was shorter than that which makes them farther off ? He thought that astronomers had their eyes differently formed from other men, and that one could not pursue the study of such and such sciences without eyes that had particular faculties for that purpose. ‘The eye,’ said he, ‘is an organ, on which the air should have the same effect as my stick on my hand.’

He had the memory of sounds to a surprising degree, and recognised by their voice persons whom he had only heard once. He could tell if he was in a street or a blind alley, in a large or a small room. He estimated the nearness of fire by the degree of heat; the fulness of vessels by the noise which the liquid poured into them makes in falling; and the nearness of bodies by the action of the air upon his face. I knew a blind man at the *Quinze-Vingts* (Levé), whose hearing is so perfect, that on going into his room he can perceive if any of his furniture has been displaced, any curtain taken down, etc.

Somebody once asked Du Puiseaux, if he would not be very glad to have his sight? 'If it were not for curiosity,' said he, 'I would rather have long arms; it seems to me that my hands would teach me better what is passing in the moon than your eyes or your telescopes; and besides, the eyes cease to see sooner than the hands to touch. It would, therefore, be as well to improve the organ I have, as to give me the one I want.'

Being out of humour one day with questions which inquisitive persons were putting to him: 'I perceive very well, gentlemen,' said he, 'that you are not blind; you are surprised at what I do; why are you not astonished to hear me speak?'

He made use of characters in relief, to teach his son to read, who never had any other master.

M. Hubert, of Geneva, an excellent naturalist,

author of the best history of bees and ants. On reading the descriptions which this learned blind man has given of those insects, one would suppose them to be the composition of a clear-sighted man, very well versed in this branch of natural history ; Hubert, however, had no other assistant in this great work but his servant, who told him the colours of the insects, whose form and size he afterwards perceived by the touch, with the same ease as he knew them by their buzzing when they flew in the air. This laborious writer has also published a work on education, very much esteemed.

Lesueur (Francis), born at Lyons, the 5th of August 1766, of very poor parents, lost his sight at the age of six weeks ; he went to Paris in 1778, and begged at a church door, when M. Haüy, discovering he had a disposition for study, took care of him and taught him, promising him a sum of money equal to what he got by charity.

Lesueur began to study in October 1784. Six months after, he could read, compose with characters in relief, and print ; and in less than two years had learned the French language, geography, and music, which he knew very well, for his intelligence and penetration were wonderful. This astonishing young man was for the blind what Massieu afterwards was for the deaf and dumb. He was successively repeater to his companions, head of the printing concern, and

steward of the Institution. He died a few years ago, a pensioner of the Quinze-Vingts.

It is painful for us to say, that Lesueur was ungrateful towards his benefactor and master, to whom he owed everything, and that he deserved, from his conduct, the reproach of ingratitude, which is made, with some foundation, against all blind persons.

Avisse, born at Paris, was one of the most distinguished pupils of the Institution. His father, who kept a furnished hotel in the *rue Guénégaud*, destined him for the sea. He went, when very young, on board a vessel that was a slave-ship, in the quality of secretary to the captain. He was struck by a blast of wind on the coast of Africa, and lost his sight by a violent inflammation that followed.

His parents got him admitted into the Institution for the blind, where, in a few years, he became professor of grammar and logic. He wrote a comedy in one act, and in verse, entitled *La Ruse d'Aveugle*, which was acted in Paris ; also a scene in verse, the title of which was *L'Atelier des Aveugles-travailleurs*, and several other pieces, printed in one volume 12mo, second edition, 1803. He died scarcely thirty-one years old, regretted by his family and friends, at the moment when he gave the greatest hopes.

Were we not afraid of hurting the modesty of several blind men now living, we should have cited with pleasure M. le Chevalier Pougens, who

is now concluding a great work begun at Rome in 1777, which contains the most curious and most interesting researches on the origin of the French Language ; M. Isaac Roques, of Montauban, the more surprising, as he formed himself ; and many others, chiefly pupils of this house.

CHAPTER II

*Of the Blind who have distinguished themselves
in the practice of the Arts*

THE number of the blind who have distinguished themselves in the arts is almost as great as of those who have excelled in the study of the sciences. It is not less surprising to see these unfortunate beings, deprived of a sense so necessary to the exercise of the arts, succeed perfectly in divers mechanical professions, and to a certain degree, rival those who have sight, in promptitude and dexterity. If we except painting and the application of colours, there are few things they cannot do, either singly or together, especially when they are directed by well-informed and intelligent persons who have their sight.

It is very desirable, therefore, that the repugnance people have to employ the blind could be got over, and that they might be employed in the different works in which they succeed. It would be at once an act of charity, and a means of improvement for them, which would turn to the advantage of those who employed them.

We shall now give a succinct account of the

blind the most distinguished in the arts, as in the preceding chapter, and thus complete the biography of celebrated blind men.

Stengel relates, that in 1602, a young cabinet-maker at Ingolstadt, who was polishing a bronze tube, inadvertently laid it down on some powder, which exploded and destroyed his sight. He was carried to an hospital full of old infirm people, where he fixed himself in a retired spot, in order to work at his ease, and formed a little room of boards round his bed, which he decorated with pictures. He afterwards made, without any other instrument than a coarse knife, two pepper-mills, with wheels and teeth, and every thing necessary for grinding. One of these mills was so well made, that it was judged worthy of being sent to Munich to be placed in the museum among other rare and curious things, and where it may be seen at this day.¹

Sir Kenelm Digby relates some extraordinary things of his son's tutor, who was so completely blind that he did not perceive the light of the sun. He could beat the cleverest chess-players, and knew almost all other games. He went, without a guide, all through the house, and sat down at table with so much ease and confidence, that it was impossible for strangers to perceive he was blind. When he heard anybody speak for the first time, he was never mistaken with

¹ Laurentius Stengelius, *Lib. de Monstris*, cap. 16, § 10.

respect to their size and shape. When his scholars were reciting before him, he could tell what posture they were in, and what gestures they made, and could easily distinguish a dark day from a clear one.

We have already observed in speaking of Saunderson, that the blind (those even in whom the organ is destroyed) distinguish light from darkness, and a fine summer day. Those who have preserved the globe of the eye, but do not see, *amaurotics*, for example, call this *un point de vue*. They think themselves very happy with this advantage, which is much envied by their companions in misfortune, though it is of no use to them. On what can this extraordinary phenomenon depend, which we observe every day in this house? It is difficult to tell; for we are far from thinking that the blind see by the skin, as a modern philosopher has asserted, who certainly was no great physiologist.

A butcher of Bologna, mentioned by Aldrovandus, could tell by the touch the weight of the beast he had to kill. He knew weights and moneys; rode on horseback, and performed all the other business of a butcher.

De Piles saw in Italy a blind man, about fifty years old, full of genius and intelligence, and an excellent drawer. He met him in the Justiniani palace, modelling in wax a statue of Minerva. This man could, by the touch, discover precisely the forms and proportions of the originals.

The Duke of Bracciano, who saw him at work, had some doubts of his being completely blind; and to be certain of it, he made the blind man take his picture in a dark cave; but it was a perfect resemblance. It being objected to him that the duke's beard helped him to know him, he offered to take the portrait of one of his daughters, which he also drew perfectly like.

I saw, says De Piles, by this famous blind man, the portraits of the late King of England, Charles I., and of Pope Urban VIII.; and in France, that of M. Hesselin, all perfectly well executed. He found some difficulty in representing hair, because it is moveable, and all his art was in drawing.

We have seen in our days, M. Buret, one of the ablest sculptors in the Academy, who, falling blind at the age of twenty-five, in consequence of the small-pox, did not cease working.¹

Gambasius (John), of Volterra, lost his sight at the age of twenty, and remained ten years in that state, without having the least knowledge, even of the elements of sculpture. All at once, he felt a desire to try and make a statue, and having felt all over a marble statue, which represented Cosmo de Medici, he made one of clay, so like as to astonish everybody who saw it. His talent for statuary improved so much, that

¹ Derbyshire lately afforded an example of a blind surveyor and able constructor of roads.—TRANSLATOR.

Prince Ferdinand, Grand Duke of Tuscany, sent him to Rome to model the statue of Pope Urban VIII., which was also very like. He afterwards made many others with equal success.

A Dutch organist having become blind when very young, was only the more expert in his profession. He acquired, besides, the habit of distinguishing by the touch different kinds of money, and even colours:¹ those of playing cards could not escape the fineness of his fingers, and he became, by that means, a formidable player, for in handling the cards he knew those which he gave to others as well as those he kept for himself.²

Chauvet, born blind, was for several years organist of Notre Dame de Bonne-Nouvelle, at Paris. The amateurs of good music were always eager to have him.

Miss Paradis, of Vienna, who lost her sight at the age of two years, in consequence of an apoplexy, was the admiration of all Paris at the spiritual concert in 1784. She had a great talent for composing, and had found a means of writing herself what she composed, by figuring the harmony. She first began with cards, which

¹ I shall mention hereafter how the blind ascertain some colours; but it is not by the touch. Boyle was wrong in saying of a man at Maestricht, from testimony undeserving of credit, that he distinguished colours by the touch, which is impossible. The blind do not discover the colour, but the effect which it produces on coloured bodies.

² Lecat, *Treatise on the Senses*, p. 11.

she pricked with needles ; but this first attempt proving unsuccessful, suggested to her the idea of another process, our ignorance of which we regret the more, as it was infallible, and of easy execution.

Among the objects of curiosity in the Museum at Copenhagen, are medals struck by the blind, and a superb sideboard of ivory and ebony, made by a Norwegian artist, who was blind.

In Italy one frequently meets with blind people, who offer travellers pretty baskets, which they make with rice-straw, and beads that are made with cherry-stones, very prettily worked.

I saw a milliner's shop in Paris, where blind girls, directed by a mistress who had her sight, made gowns and other sorts of work. In the *Ephemerides Naturæ Curiosorum* is a history of a blind man, of Würzburg, who sewed very well. At Halberstadt also, there was a blind man who, among other tricks, would thread a needle perfectly well.¹

¹ *Ephem. Germ. cur. dec.*, secundo anno, 1, obs. 71.

PART III

OF THE INSTRUCTION OF THE BLIND

FIRST SECTION

CHAPTER I

Origin of the Paris Institution

IT was a fine thought of that monarch who, on his return from a war which he thought necessary for the glory of religion, instituted an asylum for three hundred knights who had lost their sight in Egypt.¹ This house, owing to the piety of Louis IX., escaped the revolutionary vandalism, and still subsists at this day, under the denomination of the Royal Hospital of the Quinze-Vingts : three hundred poor blind persons, of all ages, successors of the three hundred knights, are

¹ In 1260. The Quinze-Vingts were then in the *rue Saint Honoré*, facing the *rue de Richelieu*. In 1780, the Cardinal de Rohan, then Grand-Almoner, had them transported to the ancient hotel of the *Mousquetaires Noirs*, *rue de Charenton*, *faubourg St. Antoine*, where they now are.

maintained and lodged there, at the expense of the state.

The creation of the Institution of the Young Blind, by Louis XVI., under very difficult circumstances, excites, perhaps, more admiration than that of the Quinze-Vingts. Louis XVI. owed nothing to the young blind; St. Louis was bound by gratitude towards those, who having abandoned their country to follow him into Asia, had participated in his reverses and bad fortune.

The generous heart of Louis XVI., pitying the lot of the young blind, had no other motive than to snatch from wretchedness, and from the contagion of vice, unfortunate beings, whose only crime was the misfortune of their birth. His noble mind suffered at the sight of so many of his subjects being exposed to want, and forced, in order to prolong a painful existence, to implore the compassion of the public: he thought their situation would be meliorated by affording them instruction,—and the Institution was created.

Penetrated with gratitude for this benefit, we have neglected nothing to fulfil the wishes of the founder. It will appear from the following exposition of the studies and labours of the young blind, and from the augmentations and meliorations made by our predecessors as well as ourselves, whether we have done all that depended on us to render the establishment confided to us worthy of its royal origin.

If we had not already, in different parts of this

work, spoken with sufficient detail, of the manner of instructing the blind, we should have prefixed to this third part a special chapter on the mode of instruction to be followed ; but this mode being only the application of the processes we are going to describe, we have preferred reserving for each of the following chapters the observations which the practice of teaching has given us occasion to make, in order that there may be more connection and precision in the details.

The order and distribution of the chapters are indicated in the following table, which is conformable to the progression we observe in the studies and works.

FIRST SECTION.

Instruction.

- Chapter I. Of characters in relief, and of reading.
II. Of the impression of books in relief.
III. Of books for the use of the blind.
IV. Of writing.
V. Of geography.
VI. Of languages.
VII. Of mathematics.
VIII. Of vocal and instrumental music.
IX. Of the means of communication
between the blind and the deaf
and dumb.

SECOND SECTION.

Manual Labours common to both Sexes.

Chapter X. Of manual labours in general.

- XI. Of knitting.
- XII. Of spinning.
- XIII. Of purses.
- XIV. Of string and girths.
- XV. Of slippers of the list of cloth.
- XVI. Of carpets of list.
- XVII. Of woollen socks.
- XVIII. Of whips.

Manual Labours peculiar to the Boys.

Chapter XIX. Of weaving.

- XX. Of straw-bottoms for chairs.
- XXI. Of rope-making.
- XXII. Of the basket trade.
- XXIII. Of mats of straw, rushes, etc.
- XXIV. Of some games peculiar to the
blind.
- XXV. Conclusion.

Some other trades which had been attempted for the blind, such as the art of making models in plaster and wax, the binding and boarding of books, the manufacture of cloth, joining, etc., have been given up, either because they were too difficult to learn, or because they would not have been very useful.

CHAPTER II

Of Characters in Relief, and of Reading

ALL those who have wished to instruct the blind, and have performed it with success, were convinced of this truth, that the objects we wish to make them acquainted with, and the form of which those who have eyes perceive by their sight, must be rendered sensible to them by the touch. Consequently, the object of all such attempts has been to make them acquainted with the letters that we use ourselves, or to compose for their use arbitrary figures, to which a conventional value may be assigned; for it was only at a much later period that the teaching them our alphabet was thought of.

The first signs were nothing but the Illyrian or Sclavonian alphabet modified, which begins like most of the ancient alphabets, by *a, b, g, d, è, z*, etc., of which the invention is attributed to St. Jerome, because he made use of it for the translation of the Vulgate. This alphabet had undoubtedly been preferred to all the others, on account of the square form of the letters, which, it was thought, would make them better to be known by the touch than ours. I am

sorry I cannot give here the figure of these singular characters, which were soon abandoned, as they did not offer more advantages than common characters.¹

Afterwards moveable letters were made on small thin tablets of wood, about eighteen lines high by six broad. They were placed on a board with grooves, and were made to slide on it, by the side of each other, in the same way as has been since done for the small figures of reading by echo. This process, very defective for teaching the blind, is well enough for enabling them to teach persons to read who have their sight.

It was with similar letters that Usher, archbishop of Armagh, who died at Camberwell towards the end of the seventeenth century, was taught by his two aunts, who were blind.²

As early as the sixteenth century, letters in wood had been cut to instruct the blind; but instead of making them project, they were made hollow: the fingers could not feel the circumference of the letters as with those in relief; they plunged into the hollow, and the blind perceived, though with more difficulty, the form of the letters. When an impression was made with

¹ The figure of these letters may be seen in the excellent *Typographical Manual* of Fournier, vol. ii. p. 226, No. 68. Edit. 1766.

² *Biogr. Brit.*, London, 1773.

these plates, the letters remained white, and all the rest appeared black.¹

Rampazzetto had published, in 1575, examples of letters carved in wood, which he dedicated to St. Charles Borromeo; but these plates, which were not preferable to those of Francis Lucas, offered the same inconvenience, that of the cohesion of the letters, and consequently the necessity of engraving as many plates as pages, as is done at present with stereotype impressions.²

In 1640 a notary at Paris, called Peter Moreau, had moveable leaden characters cast for the use of the blind; but disgusted by the difficulties he met with, or not caring to advance the money necessary for this undertaking, he gave it up, and merely undertook to make punches and matrixes of new characters, in the style of writing; a discovery which has procured him a name in typography.

Other persons had attempted to give the blind an idea of letters by figuring them on large pin-cushions, with inverted needles. The blind derived a double advantage from this method, as he learned the form of the letters and exercised his fingers in running over the extremity of these points; it was by this ingenious process that Miss Paradis had learned to read.

¹ *Arte de Escribir de Francesco Lucas*, dedicated to Philip II., King of Spain, Madrid. 4to, 1580.

² *Essemplare di piu sorti di Lettere di M. Gio Francesco Cresci*, Milanese, scrittore in Venezia. 4to, 1575.

Moveable letters of wood have also been made, like those which printers use for bills to be posted up ; but all these insulated letters had the inconvenience of not being able to be collated in great numbers, and could only serve, at most, to make the blind acquainted with the alphabet.

As people cry very loud to make the deaf hear, they think it is necessary to present to the blind objects of very great dimension, that they may be more easily felt, which has given rise to the great letters I have already mentioned. We do not sufficiently consider that the blind, who can only have successive ideas of the objects which he touches, must necessarily at first form different opinions of things, which, though identical in their form, differ in size. He must perform a secondary operation in order to bring together his first ideas, and finally to judge by comparison, after having run through the whole series of intermediary ideas. Do not we do the same thing when we see a drawing in miniature ? We do not recognise it always immediately, and we should not even recognise it at all if the reduction were carried too far : *because the cessation of a colour is to the eye what the cessation of resistance is to the touch.*¹

The blind Du Puisieux made use of wooden letters with a tail, which he connected together

¹ *Of Signs, and of the Art of Thinking*, vol. iii.

by means of a metal skewer, which traversed each tail, as blacksmiths join the iron letters that are used for tamping barrels.

This form of letters and the method of uniting them was already a great improvement; but as a substitute for writing it still remained to discover the possibility of making these letters so far independent of each other that they could be taken off separately, and replaced when required, by others.

The first characters were cast by a pewterer, but were very imperfect, as he had neither punches nor matrixes, and cast them in sand. In 1783 the Philanthropic Society had punches engraved and matrixes struck, with which characters were cast by Fournier. M. Rouillé de l'Étang, then treasurer of that society, paid the expense of them.

Without falling entirely into the error of those who formerly attempted to make the blind acquainted with our characters, the letter-founders, who forty years ago cast the first letters in lead, made them much larger than was necessary (about six lines high), always supposing that they would be more easily recognised than those of two lines, for example, which we now use. Experience has since proved that it is not the size but the perfection of the form of the letters which helps the blind to distinguish them, for they recognise completely the smallest printing type (the *nonpareil*). When their fingers are

PLATE IA.

ALPHABET ENGRAVED ON WOOD.

a b c d e f g h i j k l m n
o p q r s t u v x y z &

CAPITALES.

A B C D E F G H I J
K L M N O P Q R
S T U V W X Y Z

insufficient they touch the objects they wish to ascertain with the point of their tongue, and are then never mistaken.

These first characters being found to be of too large dimensions, new punches were cut, and an assortment of characters was cast in the foundry of Vaflard, nearly similar to those which we make use of at this day.

To give an idea of these characters, which are read from left to right like common writing, while printing characters are read, on the forme, from right to left, we have had the twenty-five letters which compose the alphabet of the blind engraved on wood, placing them in a direction suitable for printing.

In adopting this form of letters, which is very remote from the ordinary form, no regard has been paid either to custom or regularity; the only object has been to make them easily known by the touch, thinking that whatever difference there may be between these letters and common letters, this alphabet was, nevertheless, much more suitable than any that had been made down to our time, and the letters of which were foreign, or connected with nothing like those I have spoken of above.

We have made considerable changes in the new punches, which the administration has lately had engraved by Lyons, an engraver and caster of characters, and for that purpose we have consulted the oldest blind pupils, and combined their

observations with ours, in order to render this reform as useful as possible.

The *e* is now more rounded than in the preceding casts, so that the blind no longer confound it with the *c* and the *o*. The two sides of the *u* are a little more separated, which prevents this letter being confounded with the *a*. The upper part of the *k* has been lengthened, and the external angle is more open. By means of this correction it will no longer resemble the *h*, etc. In general the letters are more opened, and their dimensions in breadth has been a little augmented, which has prevented the former mistakes, and at the same time has given them more elegance and solidity.

The métal of the first cast was too soft, and accordingly the characters that were produced were afterwards rounded off. In the materials of the last cast there was a much greater quantity of regulus of antimony than in the first. The common proportion is from fifteen to eighteen pounds of antimony to a quintal of lead for printing types. The proportion varies according to the size of the type ; it increases for very fine ones, and diminishes for those that are less so. Ours, which are subject to strong pressure, should be composed of one part of antimony to three of lead, the better to resist the frictions.

Our characters differ from those of printing types, not only because the letters are turned in another direction, and are not proper for printing

Fig. 3

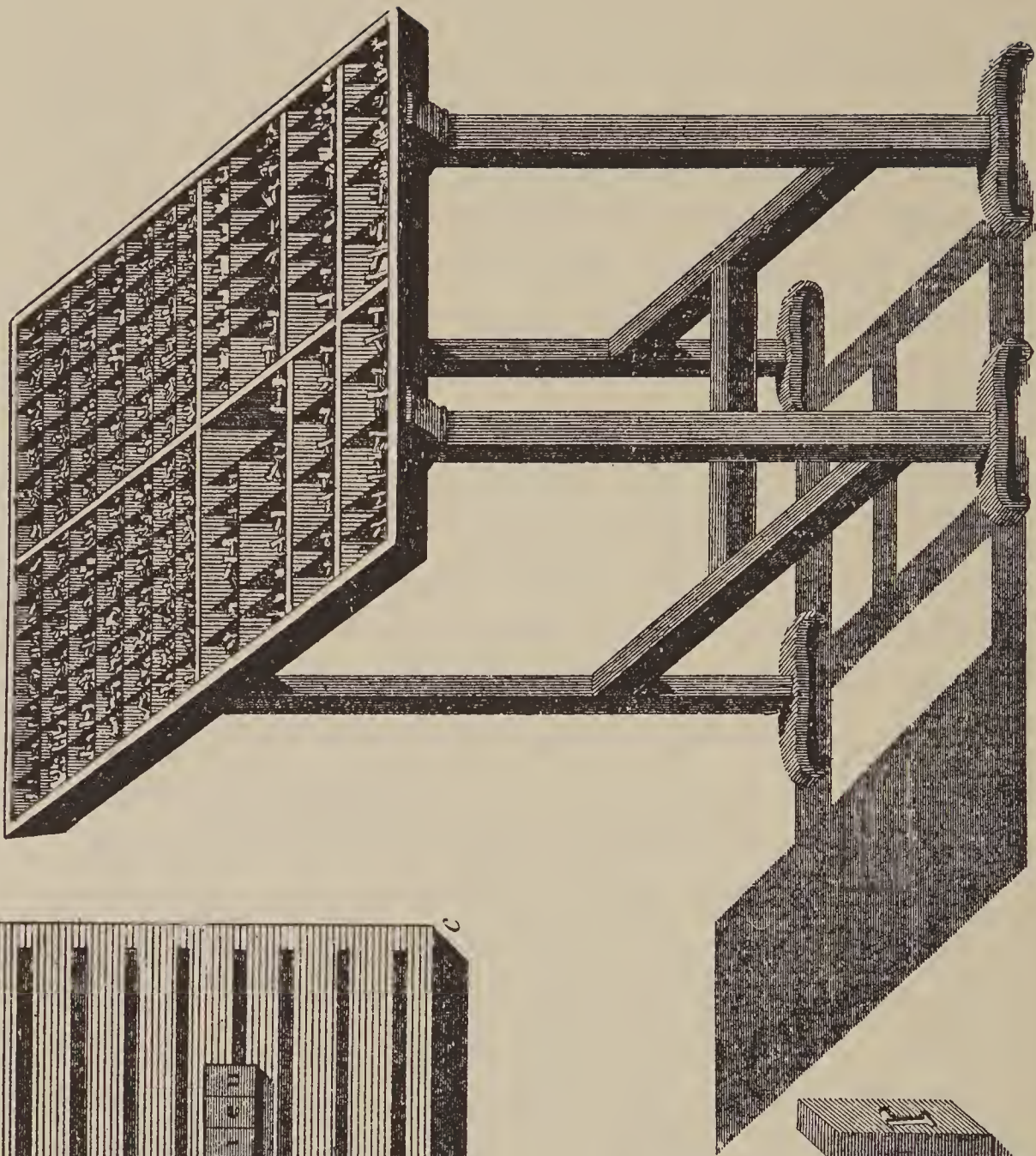


Fig. 4

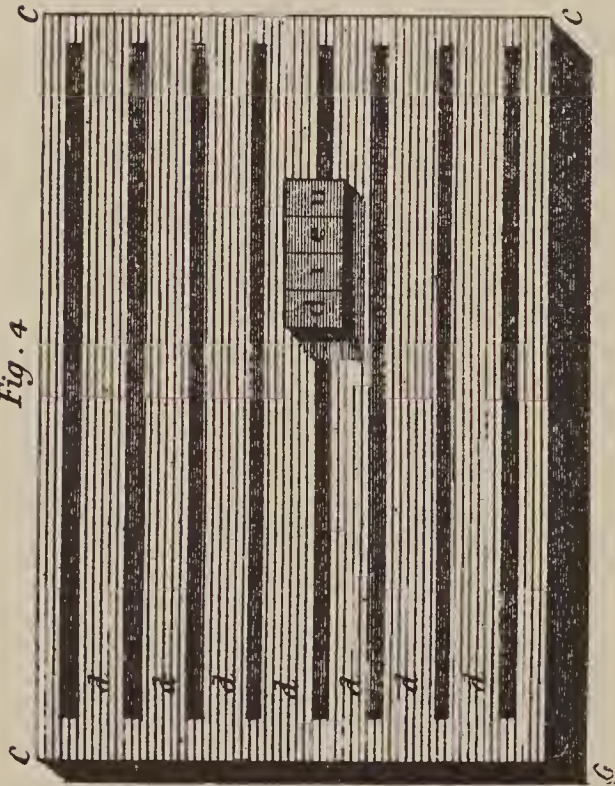


Fig. 1



Fig. 2

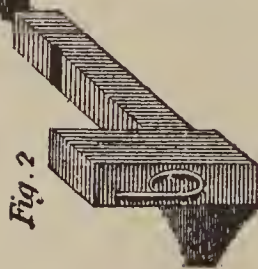
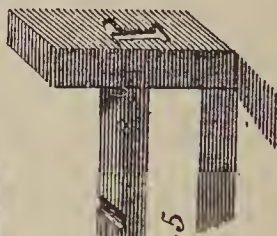


Fig. 5



black ; but also because the tail (*see fig. 1*) is much larger than it commonly is to support a letter of that size (*French canon*), and because the letter rests on a transversal part (*fig. 2*) equalling in extent two-thirds of the length of the tail. The object of the transversal part is to stop the letters that are placed on the composition board, which I shall describe hereafter.

In the beginning, the letters, similar in the inferior part to common letters, had no transversal chevron, and not being supported on the board, they only rested on the bottom : this hindered the boards from being transported from one place to another, as may be done at present. The chevron has another advantage, that it offers a support to the extremity of the fingers, and affords, by the contrast of a plain with an elevated surface, the means of ascertaining the relief.

The letters are placed in two cases (*see fig. 3*), divided into divers small squares, perfectly like a printer's. Every square, which is called a *box*, contains one sort of letter. The *boxes* are larger or smaller, according as the letters in them are more or less frequently used. The lower case (*see fig. a*) contains the small letters ; the upper (*see fig. b*) contains the capital letters, algebraical signs, accented letters, figures, etc.

These cases are commonly placed on frames (*see fig. 3*), and bent from before backwards,

forming an angle of about forty-five degrees, in order that the compositor may easily reach the capitals in the upper case, without being obliged to make any great motion, and also that the letters may not slip from one box into another.

When the letters are taken from the boxes, they are immediately arranged on the composition board (*fig. 4*) ; while in printing, the compositor arranges his letters in a composing-stick, which is lengthened or shortened according to the extent which the line ought to have, and is called *justifying*.

On the stem of our characters, as well as on those of the printer, there is a nick (*see fig. 5*), which serves to point out the upper part of the letter : the blind person, on taking the letter out of the box, instead of touching it to ascertain the position of the nick, drags the stem along the lower part of the box ; if it does not catch, he knows that the nick is above, and that the letter is in the position in which he must place it on the board ; if, on the contrary, he feels that the nick catches it, he turns the letter between his fingers in carrying it to the board.

The blind never mistake in taking the letters from the case but when some have fallen from one box into another. The fault which results from this, and which those who have sight commit also, consists in the substitution of one letter for another, which everybody may remark even in the most accurate editions.

When exercised in this mode of composition, the blind acquire quickness enough to transcribe on the board in a quarter of an hour ten or twelve lines of a common 8vo. This process, which was used originally for teaching them to read, is now employed also for teaching them languages, and every part of their education.

The composition board we now use (*see fig. 4*) is far preferable to all the means hitherto contrived. This board may be larger or smaller, but should not be less than an inch thick, and of oak or walnut-tree. It is composed of a frame or case (*c c c c*) about eighteen lines broad, and of rulers (*d d d d*) separated from each other by an interval equal to the thickness of the tail of the characters, that they may enter easily, and be placed there like the word *dieu*, which serves as an example. The number and breadth of these horizontal rulers is proportioned to the dimensions of the board, which must be provided at the angles and underneath with square pieces of iron screwed in, which prevent the dislocation and separation of the frame which supports all the weight of the characters.

As to the replacing of the characters in the case, it is the same as for the common characters : the blind man takes between the thumb and first finger of his right hand, one or more words at a time, and putting his hand over each box, lets the letter fall in which he had taken for composing ; this is called *distributing*.

Children who are sent to the Institution are exercised in recognising the letters ; but they do not begin the alphabet as with those who have sight, by *a, b, c*, etc., which would be creating unnecessary difficulties. They are first taught to touch the *full stop*, then the *comma*, by making them sensible of the difference between that stop and the stop with the *tail* below, which makes a *comma*, then the *semicolon*, the *colon*, the *mark of exclamation*, the *interrogation*, and the *parenthesis*. Care is always taken to compare one sign with another, and to make them touch from time to time, a *quadrat*,¹ in order to make the form of the signs more perceptible. They next proceed to the study of the letters ; beginning with the *O* of the capitals, and immediately after they perceive the *o* of the lower-case, with all the series of letters which we call *simple*, *l, b, i, j, d*, etc., and comparing, whenever that is necessary, one letter with another, in order to exercise their touch. Care must be taken that they do not read with their nails, that they do not press the letters too much, so as to harden the skin of their fingers, the ends of which should be soft and sensitive, in order to feel the form of the relief, when they are put into the hollows.

¹ A stem, or tail, of metal is so called, above which there is no letter, and which, consequently, remaining below the level of the other letters, leave neither mark nor colour on the paper. There are quadrats and spaces of different sizes. The *quadrats* serve to fill up the line of a paragraph ; the *spaces*, to make a proper division between the words.

The letters being known singly, they are taught to distinguish the vowels and consonants, and then to form syllables, words, and at last phrases. The tasks are then done with these characters as those who have sight do with writing.

CHAPTER III

Of Printing for the Use of the Blind

WHEN the means had been discovered of teaching the blind to read, by the composition of a particular character, it was thought possible to print books for their use with the same; but till this first essay of a new kind of printing appeared, nobody would believe it was practicable.

The inventor took the idea of printing in relief from seeing a sheet of paper just from the press, on the back of which the letters appeared in relief, from having been forcibly struck, but in a contrary order.

Our printing letters are similar to those we have described in the preceding chapter, with this difference, that instead of being raised on a transversal chevron, they rest on a stem of an equal breadth in all its parts, like printing letters, from which they differ only by having much more white, and from its not being necessary to interpose spaces to separate them.

The letters are placed on the forme from left to right, and the imposition of the pages is, consequently, the inverse of the usual imposition. In black printing the lines are read from right to

left, because the paper being taken from above the forme, becomes reversed after having received the impression, and can be read from left to right.

At first, for printing in relief, a wooden press was used, like those for expressing oil, pressing cloth, etc. ; but when the board was rather large, the tablet which was to make the pressure on the paper was not uniformly closed by the screw, and the edges were less pressed than the middle ; so that the insufficiency of this process was very soon perceived. As nobody imagined at that time that a common press would serve for printing books for the blind, another method was contrived. This gave birth to the cylindrical press, made in 1784, by Beaucher, a locksmith. This press, which was very like that used by copper-plate printers, had, moreover, two iron bands, between which the formes were placed. A lever made the cylinder move, which rolling on the board caused a successive pressure, and produced a bad effect, because the paper was displaced by the rotation of the cylinder.

M. de Kempellen, inventor of the automaton chess-player, made a press for Miss Paradis, with which she printed German characters in relief ; but of this press, and of the manner of using it, we have never been informed.

Fruitless efforts continued to be made for printing in relief, when M. Clousier, the king's printer, to whom the establishment has very great obligations, conceived that a perpendicular pres-

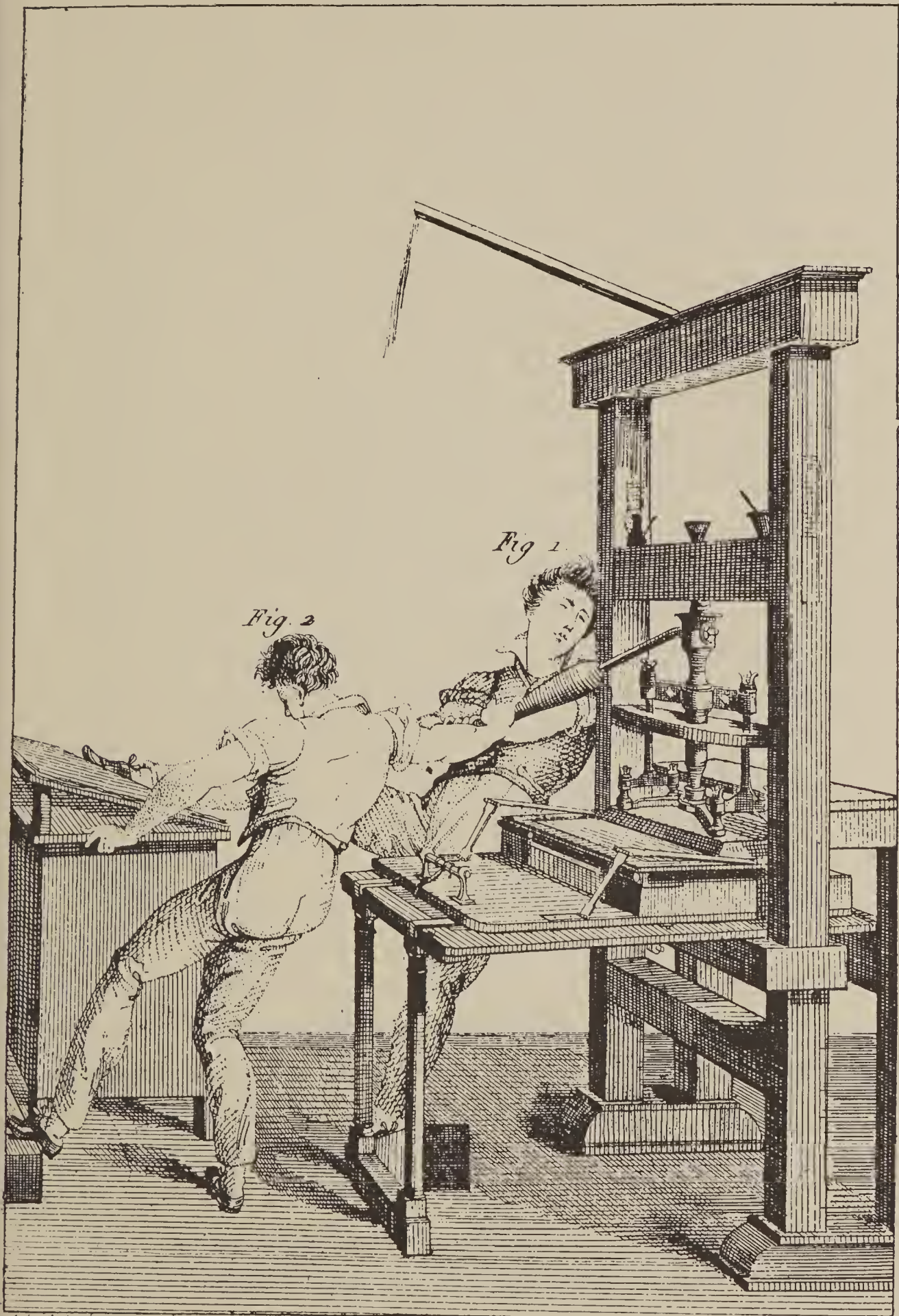
sure, given to the whole sheet at once, would be preferable to successive pressures; he used such presses for printing in relief, and succeeded completely.

A press was afterwards constructed with a strong bar and a table in yellow copper, very thick, able to support the strongest pressure.

The mechanism of printing in relief differs, in many things, from common printing: in the relief, the letter, pressed from above downwards, incrusts itself in the paper by repelling it in a contrary direction. To avoid tearing, the strongest and best-made paper is employed; and the *grand-raisin* is commonly preferred to every other.¹ It is steeped for several days, and must be almost reduced to a paste before it is put on the forme, and is carefully covered with several thick pieces of flannel. A man draws the bar of the press towards his breast, while another drives it back violently in the same direction. A great pressure

¹ For some years past the printers have employed a sort of paper called *machine-paper*, which seems pretty strong to the touch, but has no substance, because, in the manufactories they employ to pound the rags, hammers, put in motion by a mechanism which cannot modify the strokes, and the linen is in a manner pulverised; for this reason, when the paper is torn, one does not perceive those filaments which are perceptible in that made in the old way. This paper, which besides is very bad to paste with, easily tears; which has lately happened to us in printing an English Grammar: when the pressure of the bar was too strong, the characters went through the paper. Double *grand-raisin* well pasted, or *carré* of large dimensions, called *carré des Vosges*, which is much cheaper, should be employed.

PRINTING PRESS.



John Rebrak Del.

Ag. Hubert Sculp.

is not made immediately, which, to make use of the expression among the workmen, would *astonish* the paper. They begin by a slight pressure, for which it is sufficient to make the bar go over a quarter of a circle, or thereabout; when repeated it is increased; and finally, after resting an instant, the bar is brought as far as possible, and they stay on the stroke four or five minutes, in order to give the flannel time to penetrate into all the hollows, and that the paper may dry by the pressure of the characters, and not grow flat after it is drawn from the forme, to which it always adheres strongly, though the precaution is taken to smear the letters, from time to time, with dry soap, in order to prevent adhesion.

It is easy to conceive, from this explanation, that it is impossible to print on both sides the paper if we wish to preserve the relief. If the opposite side of the sheet were printed, the first impression would be almost entirely destroyed by the second.

When we wish to have the letters in relief and black at the same time, a tympan is added smeared with ink (for there is no frisket when the printing is white), and by letting it fall gently on the sheet, which is then pressed between the forme and the tympan, the letters appear black.

The blind, who print all the books for their use, can print also like those who have their sight. The business of a printer is even one of those for which they show the most talent. As

early as the year 1786, MM. Vincent, Clousier, and Saillant, certified that they had seen them *compose, justify the lines and pages, impose, touch the formes, make the margin, serve the press, distribute the characters, etc.*¹ The blind had made great progress from that epoch down to 1812, when their printing was unmercifully destroyed by the order of the director-general of printing and bookselling. In consequence of this act of cruelty, these unfortunate beings lost the means of learning a business, which put them in the way of gaining a livelihood better than any other.

Nevertheless, in order to prove that the business of a printer is very suitable for the blind, we continue to make them print before the company on public days, the prospectus of the exhibition: but, not to be in opposition with the regulations of the press, which forbid anybody but printers to have types, we send them to compose the board at a printer's out of the house, and send it back immediately after the exhibition is over.

¹ *Report of the Academy*, p. 15.

CHAPTER IV

Of Books for the Use of the Blind

WE should have wished to have been able to speak of books in the second chapter, immediately after having treated of reading: but as many things relative to the composition of these books are connected with the details of printing, we have been forced to invert the natural order of classification which we had adopted.

As soon as the sheets are taken from the press, they are spread singly on lines to dry, taking care that they are not damaged by friction.

The sheets are then joined together by pasting the margins only, the lines of the *verso* are made to meet with those of the *recto*; finally, by stitching the leaves together, they are made into volumes, which are covered with thick paste-board.

The method of executing this pasting has been altered several times; it was thought, at first, that by interposing between the two leaves a compact matter capable of resisting the pressure of the fingers, the relief would be more durable; and it was with this intention that, in the first

books, the agglutination was made with paste thickened with powder of rotten wood, with which the hollows were filled; but the paste, the humidity of which could not evaporate, did not dry, and softened and swelled out the paper. It has since been found, that the air enclosed between each sheet was sufficient to hinder the relief from falling.

It appears, from what we have hitherto said, that many attempts had been made to teach the blind to read; but that all these painful efforts had ended in teaching them merely to learn the alphabet. About the middle of the last century, a learned foreigner thought he had discovered a method of making books in relief. His process consisted in writing on thick paper, with a viscous and corrosive liquid; this writing was sprinkled with very fine scrapings of wool, as is done for making the velvet of tapestries; but the letters thus made were heavy, the finer parts did not come out, and the friction soon destroyed them.

In 1783, MM. Adet and Hassenfratz attempted, unsuccessfully, to compose for the blind a thick ink, which, on drying, would have preserved the relief. This attempt has been since renewed by M. Robertson; but also without success.

The discovery of printing books in relief is one of the most important for the instruction of the blind. It is by the assistance of these books, which have no other inconvenience but that of

being bulky, that they are taught the elements of languages, and fix in their minds the beautiful passages of history and morality which they have learnt; for they know much better what they have read than what they have heard: and we therefore augment, as far as our means will allow, the library of the blind with works which we think fitted for their instruction. They have already two Catechisms, the Office for Morning and Evening, French, Latin, Greek, English, and Italian Grammars. One would hardly believe with what rapidity they read in these books, if one did not see it at the public exercises.

Attempts were made to diminish the bulk of the volumes, by making abbreviations, which consisted principally in the suppression of the *m*, *n*, *u*, the double letters, etc.: but as, to indicate the abbreviation, a sign was necessary on the preceding letter, it greatly increased the embarrassment of the reader, and was, therefore, given up.

The following example will show how these abbreviations were made:

When the *o* was to be followed by an *n*, the bar was placed above. To indicate that a double letter was taken away, a stop was placed below that which remained. The *u* after the *o* was replaced by a bar under the latter letter, etc.

By means of books in relief, the blind teach young people who have sight to read, who are

afterwards useful to them as readers. They begin by teaching them the letters by means of the books we have mentioned above. These letters, which are cut in pasteboard, and fastened on the book, are perceptible to the blind man, who can touch them; and to those who have sight, who can see them. When the twenty-six letters of the alphabet are learned, the blind man, having in his hands a table of syllables in relief, similar to a copy in black that is under the eyes of the child, makes him spell, and thus the readers of our blind men have learned to read, and look with rapidity in the Dictionary.

CHAPTER V

Of Writing

As all men prefer those things the possession of which is difficult, before those which they can easily obtain, so the blind, who can only write by surmounting numberless obstacles, set a great value on it. Among the privations arising from their melancholy situation, they reckon the impossibility of writing as one of the greatest. It was, perhaps, to console them that attempts were made so long ago to teach them to form characters, and to enable them to hold a correspondence without the necessity of recurring to the intervention of a third person.

To discover the means of making a blind man write seems an incredible piece of dexterity; nevertheless, this study now rests on such sure principles, that it is become, we will not say easy, but practicable; which is proved in our public exercises, when the pupils write the phrases that are dictated to them.

Before we describe the process now employed for writing, we shall rapidly run over the series of attempts made down to this time for rendering it easy to the blind.

In the researches we have made on the instruction of the blind in general, we have found nothing beyond the end of the seventeenth century which indicates that they had learned to write. Saunderson himself, who lived at that period, could not write. Bernouilli, being at Geneva in 1676, taught Elizabeth Waldkirch to write, who had lost her sight two months after her birth ; but he never made known the method he employed.

Dr. Burnet, Bishop of Salisbury, has mentioned many particulars, in his *Travels in Switzerland*, of a Miss Walkier, of Schaffhausen, whose eyes were burnt at the age of one year. She had a prodigious memory, spoke five languages, and had learned by heart all the Psalms of David and the New Testament. She had learned theology and philosophy ; played very well on the violin, and was a good musician. To all these valuable qualities she added great piety and resignation in supporting her misfortune. This young woman had learned to write by means of characters cut out hollow in wood, which at first she felt with an iron point ; she next made use of a pencil, and when Burnet was at Schaffhausen, in 1685, he saw her write very quickly and correctly.¹

Towards the end of the last century, when the minds of men, directed towards beneficence, were

¹ *Travels in Switzerland and Italy*, by Dr. Burnet, Bishop of Salisbury, vol. i. p. 218, Letter 2. Rotterdam, 1718.

Fig. 1

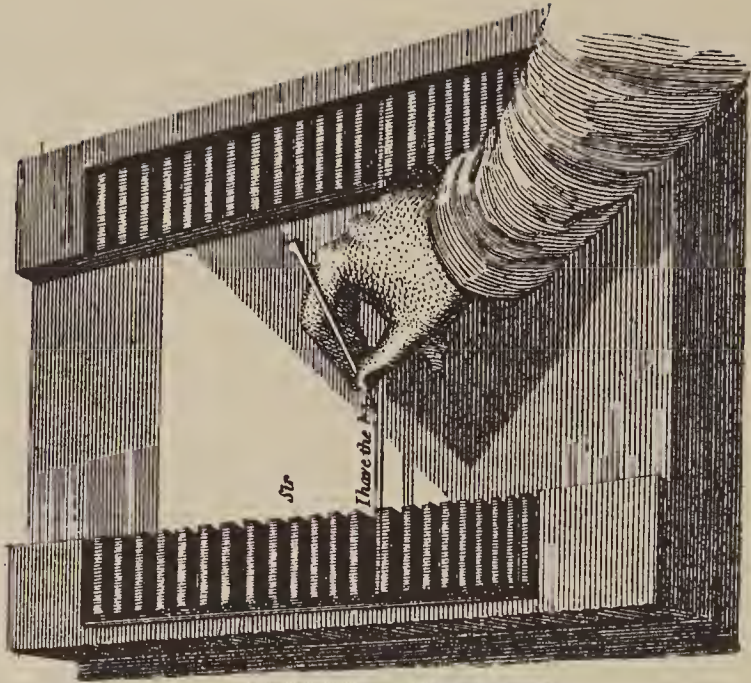


Fig. 3

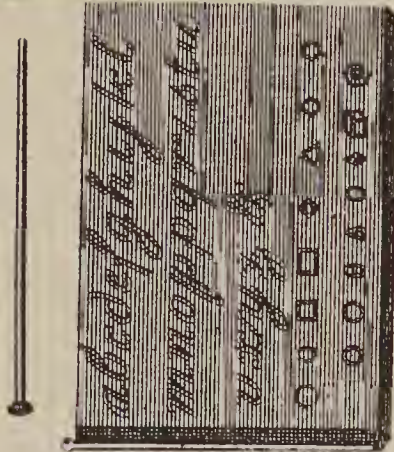
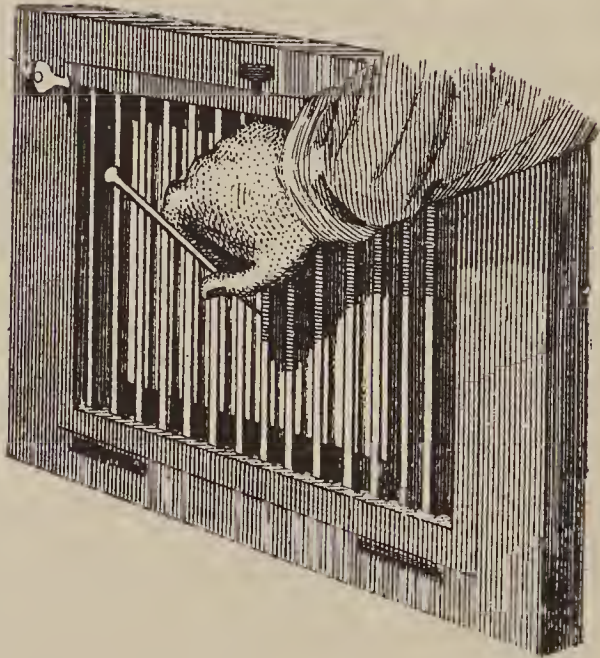


Fig. 2



seeking improvements in everything, the ink, which we have mentioned in the preceding chapter, for the composition of books, was thought of for the writing of the blind. This ink, which was expected to congeal immediately on the paper, congealed much quicker in the pen; and this method appeared so defective that it was given up almost as soon as it was tried.

Discouraged by the difficulty which they found in making the blind write, the first persons who taught them thought proper to give up the use of the pencil, and merely adopted an alphabet in copper, the moveable letters of which were touched with balls supplied with an ink made with gum. These characters applied on the paper, left on it the impression of the letters; but the blind man, who could not follow with the forefinger of the left hand the letters which he traced with his right hand, often printed these letters one upon the other, without perceiving it; and at other times he placed them at great distances: sometimes, also, not having taken ink enough, the letters were not visible. This process, though insufficient, might have been susceptible, perhaps, of some improvements; but when other methods more easy and more certain were found, it was set aside.

In the beginning of the Institution, they made use of a wooden board (*see fig. 1*) which was given up afterwards for another, that has been modified since. This first board is ten inches

broad and sixteen high ; the edges are about three lines higher than the centre. These edges are furrowed with twenty-four grooves, three lines in depth, which makes the bottom level with the central part. At the external part of each of these grooves is a hole which traverses the board throughout ; in the internal and lower part is a long groove three lines in extent from within outwards, and about a line high. It is in this groove, which extends from one extremity of the board to the other, that the paper to be used for writing is introduced by making it slip in. A small rod of iron-wire is then placed transversely in the parallel holes, the two extremities of it being bent square like those of curtain-rods, and the blind write by following the rod, on which they draw their middle-finger. This board, besides many other inconveniences, which it is useless to enumerate, as it is no longer used, made it difficult to arrange the rod, which the blind often placed diagonally on their paper, especially when the board was very broad, or the lateral grooves were worn.

The second board, which M. Haüy contrived, is of a different form from the preceding (*see fig. 2*) ; it is nearly of the same size, and consists of a board as thick again, of which the bottom is fixed. Above is an opening, a parallelogram, in which is a frame opening with hinges on the left side, and kept shut on the right side by two small copper-bolts. This frame is fur-

nished with several moveable rods of iron. Below the two great ascending panels of this frame, there is on each side a broad steel-spring, stretching from one extremity to the other, fixed at one end by two English screws, and at the other only stopped, at pleasure, by a turning bolt, like those which shut the frame. It is between these springs and the lower part of the sides of the frame that the paper is placed, which remains immoveable under the rods—such was the second board. That which has been made since differs from it in this, that instead of a wooden bottom, there is an opening equal to that of the frame, which, provided with a thick silk, gives the blind man the facility of reading what he has written, either with the stilet or the pencil, because the pressure is always strong enough to leave the trace of the letters on the silk. This improvement, and some minor meliorations, which it would be difficult to describe, have determined us to adopt this board, which was devised by Mr. Heilman, a blind man, who has also contrived a portable portfolio for the blind, by means of which they may write, and read directly what they have written, with the greatest ease.¹

¹ We should always prefer, for the instruction of the blind, the means contrived by them : they perceive much better than we, as we have already said several times, what is wanting in our ordinary processes to render them useful to them.

Method to be followed in teaching Writing to the Blind.

The principles of writing for the blind are, with some small difference, the same as those for people who have their sight. The latter are exercised at first in making strokes ; and we also begin by giving the blind an idea of the elementary letters. They have, in this pursuit, a great advantage over those who have their sight, because, knowing already how to read, they know in part the form and the direction of the letters in writing.

Attitude of the Body.

It is of little importance what attitude the blind take for writing, they have none of the motives which determine us to observe the rules established by writing-masters, as it is not with the pen but with a point that they write. He has neither full nor fine strokes to make ; and would write as well on a table or against a wall. Nevertheless, we are in the habit of exercising them either on their knees or on a table, by placing them so that the light may come from the left side, in order that he who teaches may easily see the blind person's hand, whose left arm should rest entirely on the board, the hand closed, with only the fore-finger held out, to follow the stilet which traces the letters.

Way of holding the Stilet.

The stilet, or pencil, should be held with the thumb, the fore-finger, and the middle-finger; the two others are bent back and drag along the paper in the progression of the hand. The blind, in general, have the fault of holding the stilet too close between their fingers, and of pressing it so hard on the paper that they tear it. They must, therefore, be habituated early to bear on it as lightly as possible.

Motions of the Fingers and of the Hand.

It is rather difficult to make a blind person understand why the letters should not all have the same direction; why a letter inclined to the right is not as well as one to the left. To avoid, therefore, the irregularity that would necessarily result in the form of the letter from the ill-directed motions of the wrist, instead of allowing them to make strokes vaguely, in different directions, as is the practice with children in general, we begin with making them follow, with an iron stilet, on a tin or copper plate (see *fig. 3*) the form of the less compound figures, cut out hollow; first simple strokes, then strokes bent up from below (*ι*), which forms the *i*; two of these strokes near to each other (*υ*), which forms the *u*; then strokes bent back in a contrary direction above and below (*ι*), which makes the second part of the *n*; afterwards the *c* and

the *i*, which, joined together, form *a* ; the *c* and the *j*, which form the *g* by their union. We thus go successively over the whole series of the letters, passing from the most simple to the most compound.

Remark on the Alphabet.

One cannot adopt for the blind a particular sort of writing, such, for example, as the clerk's hand, the running hand, English writing, etc. It was necessary to discard the letters that would have been too difficult to form, and to select from each of these sorts of writing the letters that would suit the blind best. But the details which would be necessary to make this understood would probably appear puerile and of little value, and we therefore omit them in this place.

Of the joining Letters in order to form Words.

When the blind person has been long exercised on the copper table we have just described, and has practised all the remarks we have enumerated, we must make him write on the board (No. 2). For this purpose we make use either of an iron stilet, about six inches long, or of a pretty hard pencil. In the first case the white paper is put on the board of the writing-table : the frame being raised, on this white sheet is placed a sheet of paper blackened with grease

and chimney-black on the side which corresponds with the white sheet; this second sheet is fixed against the lower part of the frame, all the motions of which it follows by the elastic spring I have already mentioned. The frame is allowed to fall on the white sheet. The blind man, by writing on the first sheet, takes the black colour out of the second in every part where he has leaned with his stilet. If he wishes to have several copies at once, it is sufficient for that to form, on his board, a sort of mattress composed of sheets alternately white and black; by writing on the first he will have written on all the others, an advantage which the pencil has not, which, besides, has the inconvenience of frequently breaking, and of marking no longer when it requires to be mended, which the blind person cannot do himself. For these reasons we have abandoned the pencil, and prefer the stilet and coloured paper, according to the method of Heilman.

The board being arranged, as we have just said, it is placed before the blind person, so that the left inferior angle touches the edge of the table, and the right inferior angle is about an inch from it. The person who gives the lesson must be standing behind the blind man, and, taking his hand in his,¹ he places his middle finger on one of the rods, to accustom him to feel it and slip over it. When the pupil is ac-

¹ See PLATE IV., Frontispiece.

customed to guide his stilet in a regular manner between the two rods, he is taught to make letters ; and that he may keep the necessary interval between each of them, the extremity of his left fore-finger rests against the point of the stilet, which it accompanies, and of which it measures all the motions. When he can place the letters at a proper distance, and write straight between the two rods, the separation of which is about eight lines, one of them is taken away, which doubles the interval, and he is then exercised anew ; afterwards a second is removed ; and all being taken away successively, he is made to write in the frame without any rod, and at last on a sheet of paper without either rod or frame.

The writing of the blind is never very regular, because they cannot keep a line with a uniform base ; the tails of the great letters go unequally beyond that line ; nor can they appreciate the dimensions of our letters witten with a pen, nor form an exact proportion in the form of their letters ; but still their writing is legible, and sufficient for their wants. They do not write very fast : but as they are never in a hurry, slowness is to them a trifling inconvenience.

CHAPTER VI

Of Geography

DOWN to the epoch when M. Weissembourg, of Mannheim, made maps in relief, the lessons of geography given to the blind were merely oral; consequently, they had made very little progress in that study. The first attempts of M. Weissembourg were not happy. He began by having the principal divisions of Europe engraved in relief, on a board of the size of ordinary maps, in the hope of being able to get such maps printed as books are; but the too-large hollow spaces destroyed the effect of the projections, and this defective plan was abandoned almost as soon as formed.

The second attempt consisted in spreading over all the illuminated lines glass beads of the same colour as the illumination, and in fixing them by means of a thread, which went through them, and which was sewed on the map; but these beads broke, or else did not keep their relation with the subjacent lines.

For the glass beads he afterwards substituted *chenille*, which he pasted before he sewed it. He

also made maps, at a great expense, which excited more curiosity than interest, and were much spoken of at the time : the seas and rivers were represented on them by pieces of glass, cut with great art, and the different countries were distinguished by sand of different granulations ; the towns were known by copper nails with round heads of different sizes : but the rubbing soon made the sand disappear, and these maps were considerably damaged by the least handling ; they were of no use to those who had their sight, who could not even guess the purpose of them unless informed of it.

This learned blind man was not long before he perceived the insufficiency of this process, notwithstanding the eulogiums that were lavished upon him ; he therefore endeavoured to discover more durable and less defective means, and at last fixed on the following scheme :

He had common maps pasted on strong gummed linen, as is done for folding maps that are shut up in portable cases ; these were embroidered with little chains, and by employing silks of different sizes, he could make all the divisions that he judged necessary, much better than with the sand, which could only serve to indicate great parts. By making use of coloured silk, he could even make these maps useful to those who had their sight : nevertheless, this plan, though much preferable to the other, was still defective, as the embroidering, after having served some

time, got loose, and, tearing the paper, lost the connection which it had with the illuminated lines.

The geographical maps of the blind were in this state when the inventor of those which we make use of at present thought of employing wire for making the divisions, which till then had been made successively with beads, chenille, or different embroideries. The following is the process for making them, which are not less solid than useful.

The map is pasted on a very thick pasteboard, and then on all the parts that are to be made apparent, is pasted iron-wire, well seasoned, easily bent, and folded in silk-paper, like that which the milliners use for ladies' hats : this pasting is easily done by means of a small hair-pencil, like those that are used for colouring with Indian ink, and the agglutination of the wire on the map is very solid, by means of the paper with which it is surrounded. As to the circumvolutions which this wire requires, they are done very exactly with very fine crane-beaked pincers, taking care to put it often on the illuminated lines, in order to be certain of the exactness of the different parts ; this wire is cut in shorter or longer pieces, according as the work requires ; nevertheless, too frequent cuttings are avoided, because the ends of them come over and tear the map laid upon them, or if the student hits his fingers against them, he might hurt them. The towns and islands are

indicated by nails with demi-spherical heads of different sizes, which are nailed into the pasteboard, which ought to be thick enough for the points not to go through.

Maps thus made would be sufficient for the wants of the blind, but would be disagreeable to the view, and fatiguing for masters who have their sight, who could not discover the parts covered by the wire, or hid by the paste ; and for this reason the first map is covered with a second perfectly similar. All the wrinkles which the paste or other foreign bodies may have left on the pasteboard are taken off by scraping it with the back of a knife ; it is glued in all its parts, and the second map, which has also been moistened with a slight layer of paste, is then fastened on. The centre is first pressed, and while another person raises the edges, a slight pressure is made with a rag, proceeding from the centre to the circumference. This operation ought to be done as quickly as possible, to avoid the desiccation of the paper, and prevent the formation of bubbles, which happens when the compression has not been made circularly and quick. The centre application of the map being finished, partial pressures are made on the wires, that the paper may go in on each side, and leave the divisions apparent and well arranged together ; this is done easily enough while the paper is wet, as it then yields to the pressure of the fingers. When the map is complicated, like that of Asia for example,

it is necessary that many persons at once should press the iron wires, that the map may not have time to dry. When this first work is terminated, there still remain wrinkles on the map ; but it would be wrong to try to make them disappear, as it would tear if the paper were too much stretched. It is placed, immediately afterwards, under a screw-press. If there be no press broad enough, it may be put on a very even table, covered with a thick flannel, and pressed down with a board and heavy weights, in order that on drying it may preserve exactly the divisions that have been made in it.

After having left it five or six days under the press, it is drawn from it perfectly dry, and is varnished with a very soft pencil, slightly moistened with a white varnish, made with spirit of wine, in order to prevent the humidity of the fingers from fretting the paper.

Maps thus prepared are very serviceable to the blind, and very commodious for their teachers, who can read them with ease. Nevertheless, when the divisions and cuttings are carried too far, they become confused ; which has forced us to give up the use of the map by departments, as the limits, too often alike, could not be sufficiently appreciated. We make use of the division by provinces, and we indicate by partial divisions the number and relative situation of the departments which each province contains.

We have not spoken of the spheres, globes,

and planispheres, that we use ; it is always by the same process that we turn them to our use ; and it would be useless to repeat what we have already said.

CHAPTER VII

Of the Study of Languages

IN the beginning of our Institution, we confined ourselves to teaching the blind reading, writing, French grammar, and geography: languages were not taught. It was not till long after that they were thought capable of learning them. They began by the study of the Latin language; but what a labyrinth, what a wilderness for children deprived of their sight, was a dictionary, which they could only make use of by the assistance of another person! Notwithstanding, they learnt in this way, with the feeble assistance of masters as inexperienced as themselves, to translate some elementary pieces; but they were soon stopped, and it was then perceived that they could not be instructed like ordinary children; and that the method of teaching must be proportioned to their infirmity. This was, among us, the origin of mutual instruction, which, for the last two years, has been known by the name of the method of Bell or of Lancaster, though it does not belong to one any more than the other,

and came to us, according to all appearance, from the Indians.

This method, which is simple and natural, always appeared to us the best, and we had made use of it for a long time, when it was first introduced into public schools.

We are convinced that it would be impossible to instruct the blind collected together, or to teach them anything, especially languages, without the help of mutual instruction. We have not introduced, either venal recompenses which extinguish generous sentiments, nor those humiliating punishments which repress emulation, nor that desire of pre-eminence which so easily degenerates into pride ; and in this respect, our method belongs, perhaps, rather to the system of Pestalozzi than to that of Lancaster.

We prepare our pupils for the study of languages, by confiding to their memory, at an early period, short phrases forming a sense ; we have formed for them a sort of *phraseology*, in which all the words, distributed by families (nearly as in the spheres of Pestalozzi), class themselves naturally, as well as the combinations, the most usual derivations, the alliances of words with each other, etc. We are far from making an abuse of the memory of our pupils by making them retain lists of words. Languages are not studied in this way ; to translate well is not to translate words, but to know their relative value, their different inflections, and the influence they have on each

other. This is what we endeavour to teach them before we speak to them of rules ; for, as Dumasais has said, there are no general principles which, to be well understood, do not suppose a knowledge of the particular ideas which have occasioned them. To begin by rules which are the result of general principles is to invert the natural order of things and begin where we ought to end.

For the translation of languages we have adopted the use of the interlineary methods ; for the Latin we make use of those of Frémont, a distinguished teacher. To a great fidelity in the translation of the text they add the advantage of being elucidated by very good notes. The Latin word is translated by the corresponding French word, which is found below. In the third line comes what is commonly called good French ; on the opposite page, the pure text ; below the text the literal translation, and below the translation the notes and explanations. It is impossible to find anything more exact and more philosophical than this performance, the efficaciousness of which is proved by the rapid success of our pupils.

Dumarsais, who first translated the Latin authors interlineally, the good Rollin himself,¹

¹ I have always wished there were books made on purpose for beginners, in which they might find the application of the rules ready made, instead of being obliged to do it in themes, which are only calculated to torment them by a painful labour of little use.—*Treatise of Studies*.

Radonvilliers, and all the celebrated grammarians who have appeared since, have expressed a desire to see the use of these translations become general. In fact, can we take too much pains to save children from useless tears and vexations, and above all, from the loss of a precious time which might be so usefully employed at that age?

We have made the application of this method to the study of Greek; but as there are no authors as yet translated interlineally, collaborator, Mr. Dufau, by making use of the vulgar characters, as several Greek scholars advised him, has made partial translations on our composition boards. Though long and troublesome, this operation has enabled our pupils to understand Æsop and Anacreon after a few months' study, which they now easily translate at the public exercises.

The same process is used for the study of English and Italian, as we can derive no assistance from the translation of Boisjermain, which are very incorrect. Our method sometimes fails, I confess, with the pronunciation of English, but these disappointments excite our emulation, and we seldom leave our pupils without being understood. We must do justice to their aptitude and penetration, which are such that some of them comprehend so exactly the manner of an author after the first pages that they will explain him afterwards, from one end to the

other, almost without any assistance. The girls have not so much readiness as the boys in learning languages ; nevertheless most of them speak Italian with ease.

Two masters and one mistress are sufficient to teach eighty scholars, who learn reading, writing, and the French, Latin, Greek, English, and Italian languages ; geography, history, the transcendental mathematics, and vocal and instrumental music in all its parts. So great a number of scholars taught, we have the confidence to say, with some pre-eminence by three persons, is sufficient to show the excellence of the plan of mutual instruction. We may add that this plan is here directed philosophically ; we have rejected the idle and noisy walks, and all the trash of the automatical exercises of the Lancastrian schools, and have adopted only the spirit of the plan, perfected by observation and experience. We hold the first threads, and six professors taken among the most distinguished scholars are appointed to transmit to their companions the knowledge they derive directly from us ; the most advanced amongst those taught by the masters are selected for repeaters, and finally, from those who receive instruction from the repeaters weekly teachers are selected, who, not being sufficiently advanced to govern long, only remain on duty a week. Thus, from him who reads Tacitus to him who begins to lisp the first series of the phraseology, all are professors and

masters, and all advance, like giants, towards the object they have constantly before them. This, whatever name may be given to it, is in my opinion the real method of mutual instruction.

CHAPTER VIII

Of Mathematics

IF the privation of sight may, in some circumstances, prove an advantage, it is in the study of mathematics. The blind have a natural disposition for this science, and apply to it with a decided taste. When very young, they easily learn the most complicated operations of arithmetic, and without employing any of the means which those who have their sight make use of for geometry, they have an exact and precise idea of figures; which is proved by their success in algebra, trigonometry, and the other subsequent branches of mathematics. Their intelligence for this study is so comprehensive, that they are not only enabled to follow completely the demonstrations made on the board, and to profit by the public lectures given by the most distinguished masters, but even to carry off the first prizes in the colleges.

It follows from the principles hitherto established, that we must never use any arbitrary method for the instruction of the blind: it was this principle which determined the inventor of our present arithmetical board to give up that of

Saunderson, which, though very ingenious, necessarily gives conventional values to the pegs, according to their size and situation.

The letters and ciphers which we make use of at present are in no respect different from the common ones, and it is in this that the perfection of our method of instruction consists, that it is the same for the blind as for those who have their sight.

These ciphers are mounted like the letters on a transversal chevron. (*See Pl. v. fig. 1*). The fractions are mounted in the same manner, but the upper part of the chevron is hollowed in a square form (*fig. 2*), to receive a moveable cipher in the form of a wedge, by means of which the numerator and the denominator and ergo the necessary changes. Strings, that may be placed horizontally or vertically (*fig. 3*) serve to indicate the divisions of the numbers. These ciphers are placed in a case (*fig. 4*), distributed into eleven broad cassetins, by the side of which others are found for the numerators and denominators. This case, more long than broad, should be placed on an inclined plane, like the case for composition.

In the cast that has been lately made, the size of the old ciphers has been diminished one half; they were too heavy, and occupied too much space on the board. The fractional ciphers, which it was thought might be retrenched, were not re-cast.

The calculating board (*fig. 5*) differs from the

Fig. 3



Fig. 1



Fig. 4

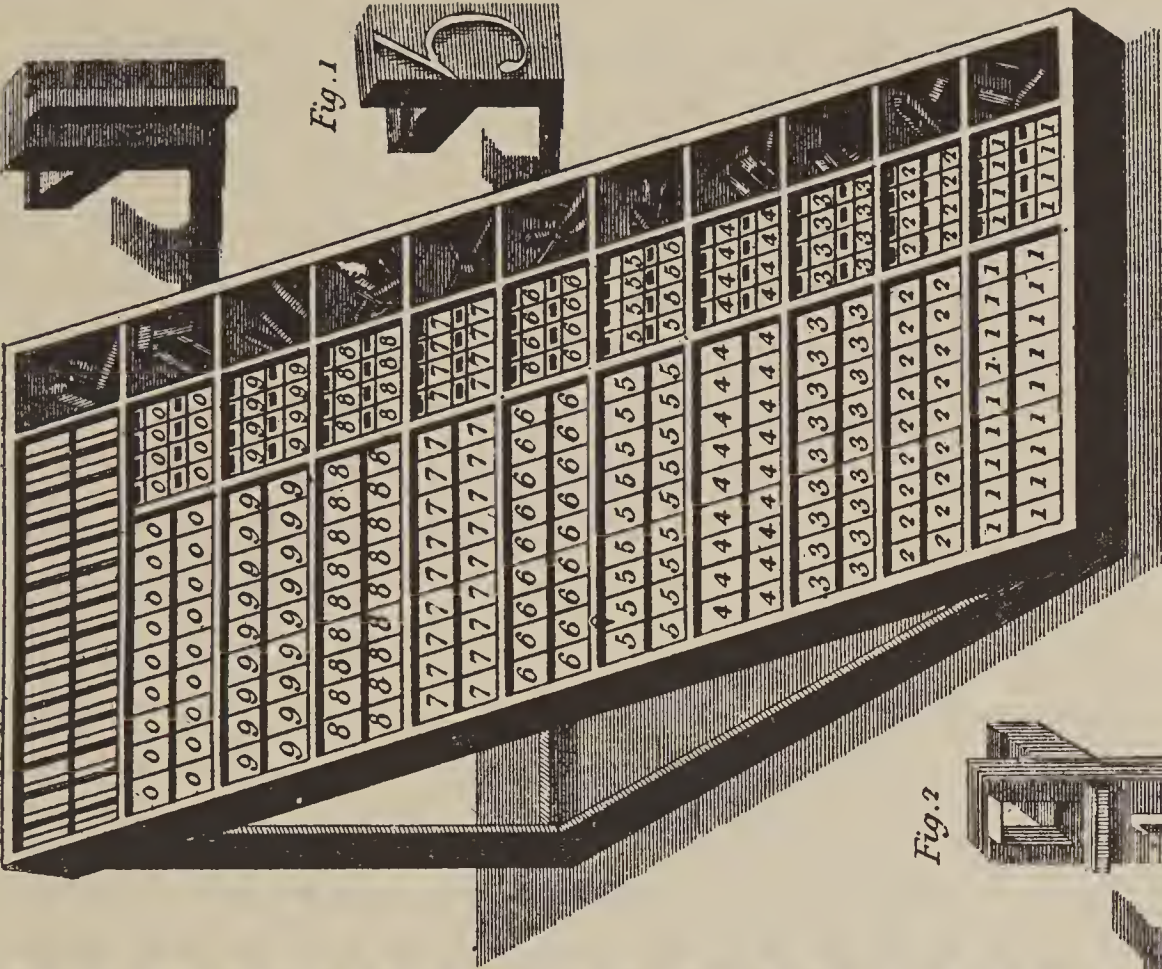
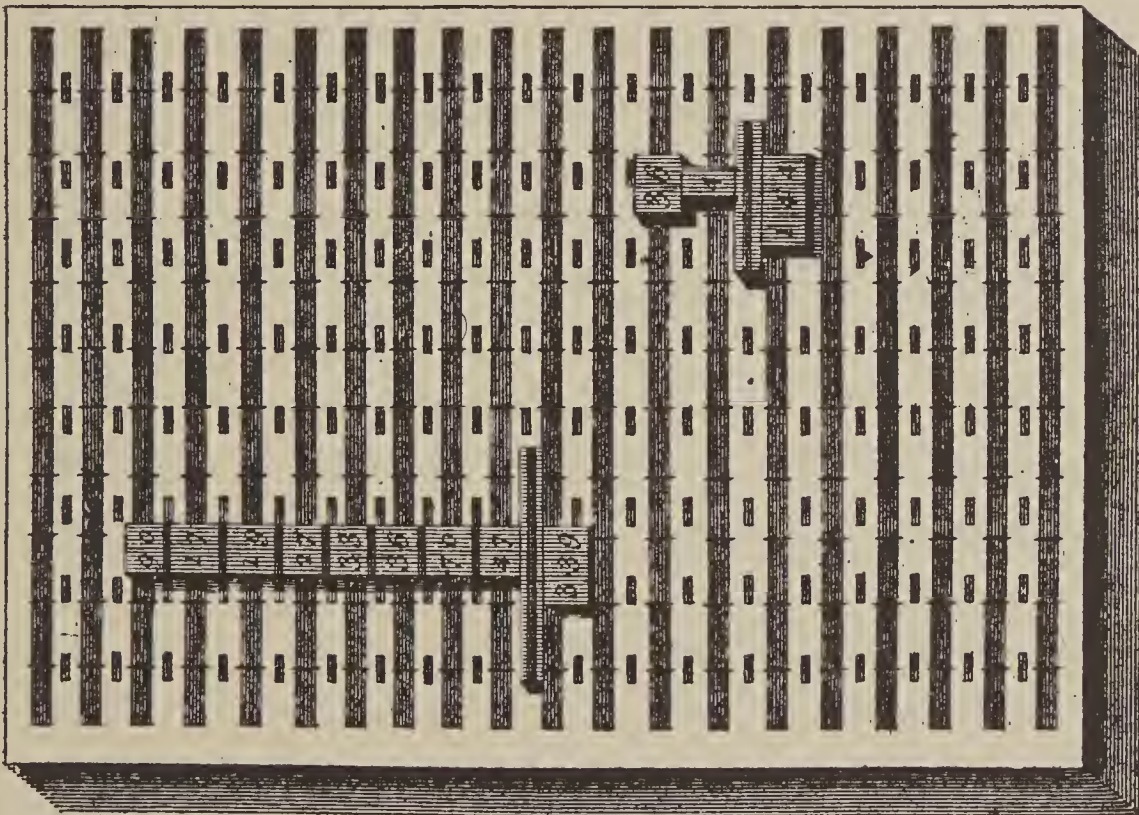


Fig. 2



Fig. 5



composition board only by the transversal intervals being crossed by iron wires, which keep the ciphers in relation with each other. The same board becomes geometrical, when pegs are placed in the holes which are on the rods, and are surrounded by a silken thread, as Saunderson did.

It would be a mistake to suppose that we derive any great assistance in teaching geometry from the little wooden figures which are sometimes used for those who have their sight. I have already had occasion to explain why we did not adopt these means, which would be more prejudicial than advantageous, as they would materialise the thoughts of the blind, who ought to have the idea of these figures mentally. They may indeed assist themselves with some means of comparison : two points separated from each other, a stretched string, a rolling ball, may give them the idea of a straight line ; a slack rope may represent a curve, etc., but we must not found on these vague notions a theory which would have nothing real.

People are astonished to see our pupils go through a course of optics as well as those who see, and they admire their sagacity in speaking of dioptrics and catoptrics. As we do not wish to enjoy an admiration that is unmerited, we must declare, that what makes the demonstration of all the phenomena of optics easy to them is, that they reduce everything to lines. They perceive only palpable points where we see coloured prints ;

for they have not, nor can they have, any idea of colours.¹ If they distinguish some, it is not the colour, properly speaking, but the colouring matter; and the best proof of this assertion is, that when they cannot guess the colour by the touch, they *taste* it. If in touching they confound blue with black, they are no longer mistaken when they taste it; indigo and nutgalls do not appear the same to them, as our eyes, so apt to deceive us, often make us believe. The distinction of colours, analogous, not by their shade, but by the dye; yellow and green, for example, appear difficult to them, while deep pink and light red, which appear to us almost identical, are to them much more striking colours than yellow

¹ One of our pupils translating at a public exercise, the first strophe of the second ode of the first book of Horace, was stopped at these words *et rubente dexterâ*, etc., by the examiner; who asked him the proper translation of the words *rubente dexterâ*; the young man translated it *his flaming right hand*. Being pressed again to translate literally the epithet *rubente*, he gave the equivalent *red*. Being asked again what he understood by a *red arm*: he answered, that he did not think like Locke's blind man, that the colour red was like the sound of a trumpet; but nevertheless he could form no direct idea of it; but that he had at first translated *rubente flaming*, because he had been told that fire is red: whence he had concluded that heat is always accompanied by redness; which determined him to mark the anger of Jupiter by the epithet *flaming*, because when one is irritated one is hot, and when one is hot, one *must be* red. This answer was made in 1814 by the scholar Fonsèque, who is still at the Institution. We thought it extraordinary enough to deserve being quoted, because it gives an idea of the secondary means which the blind employ to attain some vague notions of the theory of colours, which to them will always be a mystery.

and green. Respectable writers have declared they knew blind men who could tell, by the touch, the colour of the hair of certain animals.¹ We are far from denying this assertion; but we do not understand how it can happen.

¹ De comite Mansfeldico cœco refert Keckermannus, *Syst. Physic.* lib. 3, cap. 16, solo tactu album a nigro discernere; de equo fusco vel albo, item de columbâ nigrâ vel cœruleâ judicium ferre potuisse.

CHAPTER IX

Of Music

It is generally supposed that the blind are not taught music by principles, and that they only imitate the sounds they hear; but this is a great mistake. Nothing could be more wrong than such a mode of instruction. Our processes for teaching music are no other than those that are employed for those who have sight; it is by the methods of the conservatory that our scholars learn the elements of music, of composition, etc. How could they know the measure? how could they execute great pieces with the precision they do, if they were only guided by a blind routine? the signs of music would have no value to them if their form was not rendered sensible; and this has determined us to have engraved on broad boards of pear-tree wood, the figures of the notes, the keys, the rests, and all the alternate signs, with some lessons that serve as examples.

Music was formerly printed in relief; but we have ceased to make use of it, as it was very expensive and of no use: the scholar could not read (with his fingers) and perform at the same

time. The following is the way in which the lessons are now given: a boy, whom the blind themselves have taught to read music, being placed in the middle of the orchestra, solfas some measures of a division, which is before his eyes, announcing beforehand for what instrument the piece is which he sings. The memory of the blind is so faithful, that it is seldom necessary to repeat the same phrase to them more than twice. After having thus learnt successively on all the instruments an equal number of measures, the (blind) music-master puts together what has just been learnt: the boy resumes his solfa, and at length, when from 150 to 200 measures have been retained, in a sitting of about two hours and a half, the chief of the orchestra makes them be repeated several times, in order to give the necessary shades and expression. This piece is connected with the one that was learnt the preceding day, by executing them together. Thus long pieces are learnt, and masses, choruses, symphonies, etc., are so exactly retained, that sometimes a single repetition is sufficient to bring them forward again, though frequently neglected for several years.¹

¹ We have always considered this manner of learning music preferable to many arbitrary systems that have been communicated to us. We recollect having seen at Bordeaux, eighteen years ago, a blind man, who played tolerably well on the violin, but having been taught by masters who knew nothing of the way of teaching the blind, and was ignorant even of the first elements. He had invented a singular method of copying music; he represented the

They have no masters but themselves for instrumental music ; notwithstanding some of them are capable of playing a concerto very well. Each blind professor has in his head the entire method of the instrument he teaches, and a great number of pieces, duettos, etc.¹

No scholar is exempted from the study of music. The choice of an instrument depends on the use he is to make of it after he leaves the Institution. The administration has redoubled its efforts, since the removal of the establishment, to realise the project, long since formed, of giving useful professions to the blind ; it has done all in

measures by button moulds, the value of the notes by pieces of cork, more or less thick, a round one by a ring, a black one by a piece of money, the silences by indented straps of leather, etc. We cannot recollect the confused series of all these signs, which he distinguished, however, tolerably well ; but we could not help laughing, when having mentioned the second concerto of Jarnowick, which he was then playing, he went and took out of a cupboard a sort of string of beads, seven or eight fathoms long, formed of the articles we have mentioned, which he told us was his concert, and pointed out the most difficult passages in it. He had several cupboards filled with this strange music.

We have seen other blind persons who wrote music on boards, in which were ranges of ten or fifteen lines, like those which Rousseau proposed, with points of different sizes.

Is it not more natural to use methods known by every one, especially when they are easier and more certain ?

¹ It gives us pleasure to find an opportunity of expressing our gratitude to the Abbé Rose, who, for several years past, has composed, for the blind, a great number of pieces of music that have always been heard with the greatest pleasure. We have also many obligations to MM. Duport, Habeneck, Jadin, Dacosta, and Baudoin, for the advice they have had the kindness to give to our scholars, with equal zeal and disinterestedness.

PLAYING THE PIANO.



PLAYING THE HARP.



its power to prevent them from going, as formerly, when they left our house, to play in public places, which were not always respectable ; it was with this view that an organ was purchased, in order to enable those who inhabit great towns to gain a livelihood with this instrument. Those who are to reside in villages where there is no organ, learn to play on the serpent, for they play on all known instruments. They took lessons this year, for the first time, on the harp. It was not thought possible, till now, to teach them this instrument, so difficult, even for those who have their sight, from the painful position of the body, and the multiplicity of strings undistinguished from each other. This fortunate innovation, which has been completely successful, is owing to the zeal of the mistress of the girls.

CHAPTER X

*Of the means of communication between the
Blind and the Deaf and Dumb*

ONE is astonished at the facility with which the blind communicate with the deaf and dumb, and one can hardly conceive how this communication can take place between creatures deprived of the organs the most indispensable for the intellectual functions.

The reader will learn with pleasure what was the origin of the relations that exist between these two degraded classes in nature, and by what means the blind and the deaf and dumb came to understand each other, long before it was thought of inventing a method for them. These details—fastidious, perhaps, to those who are strangers to benevolence—will not be uninteresting to those feeling and generous persons who delight in relieving misfortune.

During the time that the institutions of the blind and of the deaf and dumb were united in the convent, formerly of the Celestines, the pupils of the two establishments, brought together by their habitation, but separated by their infirmity, endeavoured to establish points of contact between each other. The heads of the two houses,

far from disapproving of this connection, favoured it, being convinced that it could not but be advantageous to creatures whom a sort of confraternity of misfortune led to seek each other.

Both had already received some instruction ; for I cannot imagine what mode of communication could be established between the blind and the deaf and dumb, who had learnt nothing. Their situation, I suppose, would be like that of a child without experience, that must be shown everything. I am therefore going to speak, not of the blind in a state of nature, but of the blind who have been taught.

When the blind had learnt that the deaf and dumb spoke to each other in the dark, by writing on their back, they conceived that this method might succeed also with them, as in fact it did. This new language soon became common to the two families ; the deaf and dumb who found it tiresome to have written on their back what they could see perfectly well, attempted to make the blind write in the air, as they do themselves : this means, which was as long as the former, appeared to them more uncertain, as the blind wrote ill in that way ; they therefore preferred the characters the latter made use of ; but as these characters cannot be easily transported, the dumb taught the blind their manual alphabet, and the one by sight, and the other by touch, easily found by the inspection of their fingers, the letters that are formed by their different combinations.

Nevertheless, this manual alphabet, only exhibiting words, slackened conversation amazingly. They felt the want of a more rapid communication, and the blind learnt the theory of the signs of the deaf and dumb : each sign thus representing a thought, the communication was complete. This study was long and tedious, because it supposes a pretty complete knowledge of grammar ; but the wish to talk got the better of all these difficulties, and in a few months, the signs being perfectly well known, took the place of all the other means till then employed. The exchange between them was performed in the following manner :—

When the blind had to speak to the deaf and dumb, he made the representative signs of his ideas, and these signs, more or less exactly made, transmitted to the deaf and dumb the idea of the blind.¹ When the deaf and dumb, in his turn, wished to make himself understood, he did it in two ways : he stood with his arms stretched out and motionless, before the blind person, who took hold of him a little above the wrists, and without squeezing them, followed all the motions they made ; or if it happened that the signs were not understood, the blind man put himself in the place of the deaf and dumb, who then took hold

¹ It is unnecessary to observe that the difficulty of these communications is increased by the want of the signs of the physiognomy, and of a part of the gestures and motions of the body, which the blind man cannot appreciate, and of which he has not even an idea ; for, in speaking, the blind remain without motion and expression.

of his arms in the same manner, and moving them about, as he would have done his own before a person who could see, he filled up the deficiencies of the first operation, and thus completed the series of ideas which he wished to communicate to his companion.

But the degree of instruction of the scholars not being the same, they could not make use of the signs equally well ; and supplied them by all the means which their inventive imagination could suggest. It was an extraordinary sight to behold a pantomime acted in the most profound silence by 150 children, anxious to understand each other, and not always succeeding ; tired out with long and useless attempts, and often ending, like the builders of Babel, by separating without being able to understand each other ; but at the same time not without having given reciprocal proofs of bad humour, by striking as the deaf do, or screaming like the blind.

SECOND SECTION



CHAPTER XI

Of the Manual Labour common to both Sexes

THOUGH we have neglected nothing in order to carry the education of the blind to the highest degree of perfection possible, as any one may be convinced by the enumeration of the divers branches of study to which they now apply, we should have considered the work as very imperfect, if we did not give these unfortunate beings the means of a certain livelihood, by teaching them some mechanical profession; we should feel very deeply grieved if, after having instructed them in the sciences, they should lose all the benefit of their stay in the Institution, and be obliged to have recourse to public charity, or to solicit their admission into one of those asylums where misfortune and misconduct are but too often confounded.

We have profited by the experience of our predecessors, and our own observations, in the choice of the trades which are fit for the blind.

There is a great number which they might follow, but which would not be profitable to them. We have therefore thought fit, for this reason, to prefer those only which they can easily practise. We always take care to proportion the business with the physical constitution of the individual, with his intelligence, situation, and that of his family ; for it would be absurd to send a blind person into a village with a trade that can only be followed in a large town, and *vice versâ*.

We should have dispensed with the detailed description of the trades followed by the blind, had we not remarked in each of them certain peculiarities, which we conceive it may be useful to point out to those who at a distance from the capital may wish, with the help of this book, to instruct the blind, without removing them. Most of the descriptions are accompanied with explanatory figures, which are not intended as ornaments, but because we are persuaded that when things have not been seen, graphical descriptions are the surest way of making them well known.

CHAPTER XII

Of Knitting

WE shall not here repeat what we have said elsewhere of the facility which the blind have in teaching each other, and of their superiority in this respect over those who can see; but shall only remark, that besides the consolation they feel in being together, their emulation is much greater than that of other children. We have seen blind persons taught singly, who could never succeed in any manual labour. We receive every day children, twelve or fourteen years old, who at home could not learn to make a single stitch, while the youngest with us are able to make garters in a few days.

It is impossible to conceive how tiresome and tedious it is to teach the blind in general in the beginning; this difficulty is doubled again when they are to learn mechanical arts. Knitting, which is very simple in appearance, and which those who have sight learn easily, presents, nevertheless, great difficulties to the blind. It is, however, the best kind of work for exercising the suppleness of their fingers. They are taught to make garters, to exercise them in holding the needles, which they always push too far for fear

of dropping their stitches. The blind person who gives the lesson must place himself behind the scholar, and hold his hands, in order to direct the motion of his fingers.

The reason of all the motions is to be explained to him, and his hands are held till he is able to take up the stitches, which is difficult for him because, instead of introducing the needle straight between two threads, he makes it pass through the thread, and thus divides it frequently into several filaments ; from this it happens that their knitting always goes on widening, till their hand is regular. To avoid this division, they give them very thick thread, well twisted, and blunt needles. As to the breadth, decrease, and augmentation of the stocking, they can only do it well by calculating the number of turns ; when, by habit, they have learned to take up their stitches, and to throw them with the needle in the left hand, without closing them, they go on extremely quick, knit very fine, made open work, etc., with as much dexterity as those who can see. Several pupils of the house knit for the hosiers at Paris elastic waistcoats, shirts, and petticoats, which give the greatest satisfaction.

All the blind have not the sense of touch equally fine ; there are some who hardly feel the point of the needles, who are very clumsy in turning the thread and taking the stitches ; such generally begin with wooden needles, of the same size as those for knitting with worsted.

CHAPTER XIII

Of Spinning

SPINNING does not offer the same difficulties as knitting ; nevertheless, the blind must have great practice to be able to spin evenly. As they are always inclined to bend forward, it is proper to keep their distaff high, and as near the head as possible ; the left hand being placed above the yarn, as with those who can see.

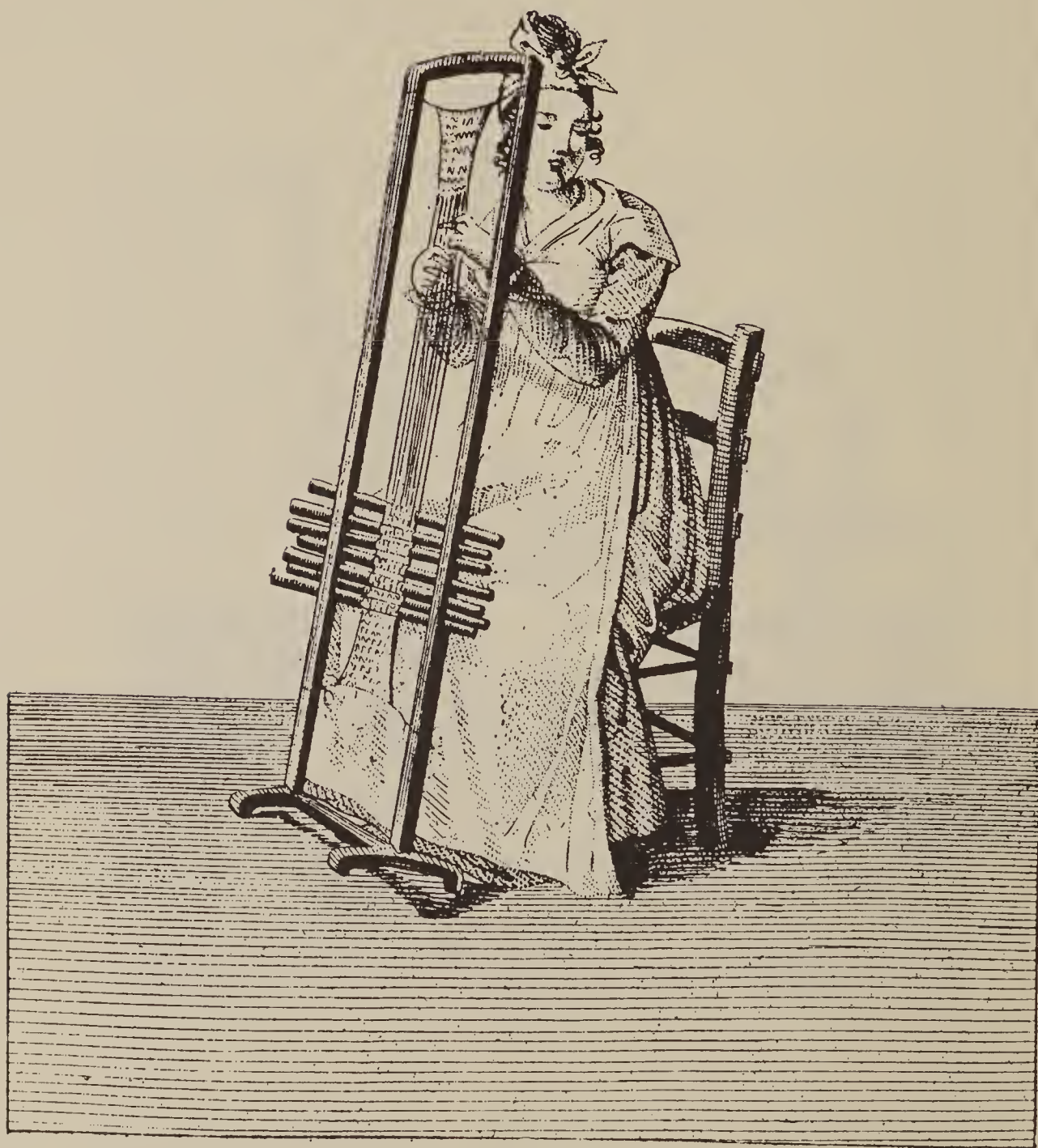
This hand holds the distaff, not only to support it, but to distribute and cull the yarn, which passes through the left hand to be rounded off ; the two hands, being thus brought near together, can, much more easily than if they were insulated, stop any knots that are formed, without the spinner being obliged to suspend the motion of the foot. He must make the wheel turn gently, in order that the thread may not be too much twisted, which would necessarily happen if the yarn was not given out in proportion with the motion of the wheel. It is, consequently, better that the wheels of their machines should be a little smaller than they commonly are, that the rotation of the bobbin may not be more accelerated than is necessary.

MODE OF SPINNING.



PLATE IX.

MAKING PURSES.



CHAPTER XIV

Of Purses

THE blind make purses in several ways, but especially with the frame, the figure of which is seen in Pl. IX., or with the indented mill. They find more difficulty in making use of the mill, because they are exposed to throw one stitch for another, and thus to destroy their own work without perceiving it.

The frame with rods has not this inconvenience. I should wish to describe the manner of using it; but that is rather difficult when it is not before one. Two strings must be stretched transversely, and at about three feet from each other, one at the top and the other at the bottom of the frame, the two ascending branches of which are separated by an interval of about three lines, which is sufficient for the passage of the rods. The silk is stretched on these two strings, while the hand always passes in front of the frame, and describes a motion in the form of the figure 8. From eighty to one hundred threads of silk are put on, according to the length of the purse; on the right side of the silk is placed a thread, which is taken into the tissue, and which serves, when the purse is finished, to recover the stitches, so as to sew the borders. There is a great variety of points;

but they always begin from right to left, by taking alternately a silk in front, which is carried backwards, and one behind, which is brought forwards, after having crossed it with that which follows, to form the knot: as the knots which are made would undo if they were abandoned when the work is come to the last thread, the blind man keeps them on his right forefinger, and stops them by substituting for his finger a thin flat rod, with which he presses transversely the lower stitches, because the work done by the hands alone is repeated at the bottom of the frame by the crossing of the threads; so that there are always two purses made at once.

This business is very proper for blind women, who have generally a finer skin at the end of their fingers than men, and whose hands, besides, being drier, are not exposed to let the silk slip. The combination of the point may be effected in an infinity of ways, and the blind are very ingenious in finding out new ones. Nothing is more common than to see them make flowers, birds, etc., in the tissue of purses. As to the variety of colours in this sort of purses, it only depends on the primitive arrangement of the chain, and the crossing of the threads. The blind who know the bobbins want nobody to set up their frames; they know, moreover, very well what are the colours which can or cannot combine; they do not bring together colours too glaring, and in this respect never offend our taste nor our eyes.

MODE OF TEACHING NETTING.



CHAPTER XV

Of Girths and Netting

NETTING is more difficult to the blind : those who can see find great difficulty in forming the meshes. The blind have never yet made silk-net, on account of the extreme fineness of the threads. The obstacle would not have been insurmountable ; but the time that must have been given to the execution of this net would have greatly exceeded its value. We have confined ourselves to make fishing-nets with middling-sized packthread. We have no particular process to describe for this work, in which we employ those blind persons who are to live in places where fishing or hunting are practised ; we shall merely observe, that it is very essential to make them sensible how the mesh and the knot are formed, and that the packthread is not to be drawn too hard towards them, to have uniform meshes ; for it is in the knots being equal that the perfection of the work consists. Girths are made in the same way as ribbons ; the process is too well known to need a description ; and, moreover, it has nothing peculiar with respect to the blind.

CHAPTER XVI

Of List Shoes

THE most simple and most useful works are what we have selected and preferred to teach the blind. Of this number are list shoes, which they make very well, quickly, and without the assistance of anybody;—they teach this work mutually to each other, like all the rest. It would be difficult for them to fasten the strips at an equal distance, if they had nothing to point out the interval they are to keep; for this reason they place on each side of the form a narrow and long piece of leather, pierced with a greater or less number of points, the head of which is against the form and the extremity without. Between each of these points they pass a strip that has first been fixed above the heel by a head nail, and which is fastened besides at the end of the form by another nail. The perfection of the work consists in afterwards passing the list crossways, and tightening well on the form (*see Plate XI.*), in order to fill up the vacancies that would be left by the uneven edges of the list, which can only be clipped on one side. By the same process they make shoes of merinos, stuff, and coloured skins, which are afterwards lined with lamb's-skin; which makes them at once convenient and pleasant.

MAKING LIST SHOES.



CHAPTER XVII

Of List Carpets

IT is only of late that list carpets have been in the number of our manual labours. The mechanism of them, however, is so simple, that one would say it had been invented for the blind ; so that they perform this work, which is not laborious, as well as those who see, and young people of both sexes are trained to it.

As our frames differ a little from those which are used by the manufacturers of chip, it will be necessary to describe it. The workman must be standing, or sitting on a high seat. The frame, which greatly resembles that of the mattress-makers, consists of four moveable pieces ; first, a strong cross-piece of oak, twelve feet long, by three inches of *écarissage*, kept against the wall by two iron hooks ; this bar is furnished on its interior edge with hook-nails, which are fixed in it at the distance of two inches from each other. On each side of this first piece of wood are two other pieces, pierced with holes, at six inches distance, and fixed, by their extremities, by means of cords which facilitate the displacing, to the cross-piece, which they meet, forming with it an acute angle. The other extremity

rests on two moveable trestles. Opposite the cross-piece, and above the lateral pieces, is a cylindrical roller, having an equal number of nails. The list is mounted on the two transversal pieces, by fastening it to the nails and hooks; the number of turns determines the breadth of the carpet, and the length varies according as the cylinder is more or less near the cross-piece, which adheres to the wall. This piece turns on itself, and serves to roll the work already done, by means of a wooden handle, which is fastened at pleasure with a cord, which, however, would not prevent the cylinder from rolling, if it were not stopped at its other extremity by a small iron peg, which goes into the holes of the piece. The list being thus stretched lengthways, and the colours properly arranged, there is nothing more to be done than to cross it with other pieces of list, passing alternately above and below from right to left, then from left to right, till we reach the hooks of the cross-piece. The carpet is then unfastened, and the last piece of list is passed crossways to stop it; this, which is the most difficult part, concludes the work.

Our scholars have made a vast number of carpets of all sizes. Many benevolent persons have already purchased them to excite their emulation, and to have in their possession some work of these industrious artisans.

MAKING LIST CARPETS



Wm. Ribault J.

A. J. H. Hubert J.

CHAPTER XVIII

Of Woollen-plush Shoes

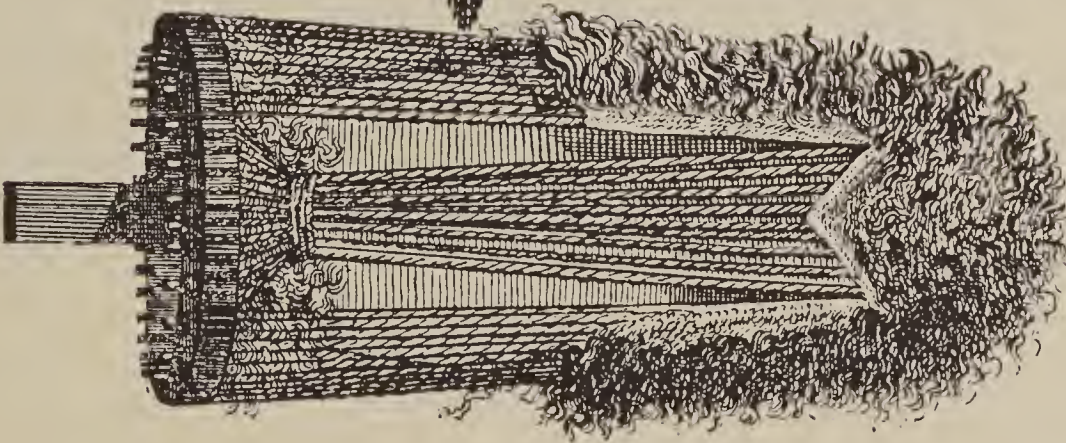
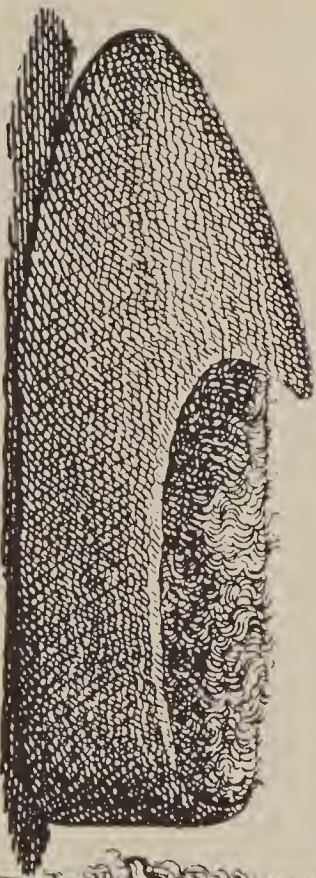
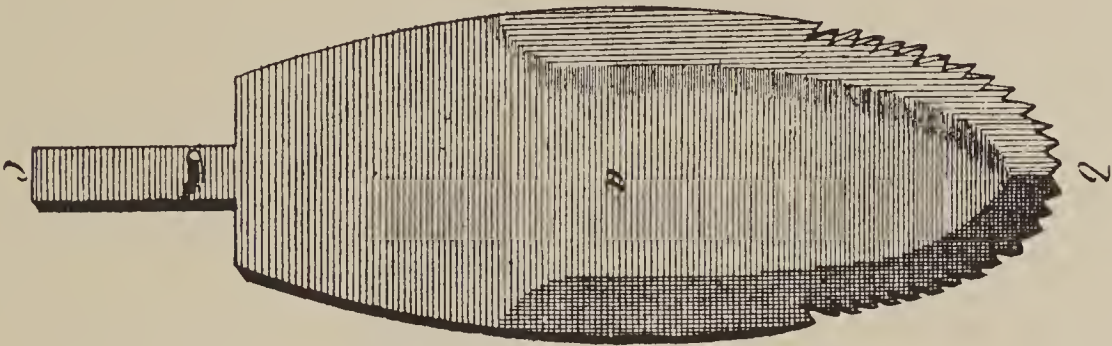
THE list shoes we have described in Chapter XVI. are not warm, and cannot be worn without a trimming of felt or leather. Those of plush, thicker, and lined with fur, are much warmer. The process for making these shoes was communicated to us by a Dutchman, who sold great quantities of them in his own country, and in the north of Germany. The blind have succeeded completely in fabricating these shoes, which have a great sale, especially in winter. We shall attempt to give an idea of the manner of making them, by first pointing out the choice of the raw material.

For the setting they make use of common wool, which is spun rather thick. Packthread may even be substituted for wool, which makes the work more solid; but the shoe is not so warm. But though wool or packthread may be used indifferently for the setting, it is not the same with the web; for then the shoe would be composed entirely of packthread. The wool for weaving is the same as is used for the setting; but for plush, old carded wool is preferred.

The frame is composed of two pieces : first of a board, longer or shorter, according to the size of the foot ; but always a third longer and broader than the common forms. This board is rounded and denticulated in the upper part, to receive the woollen threads. The lower part is terminated by a stem an inch broad, pierced from before backwards ; this stem enters into an opening, formed in the midst of a piece of wood, rounded (*d*), and furnished all round with pegs more or less distant, according to the size of the frame. The wool being set on the frame is arranged on it. The part which is outward on the frame becomes inward when the shoe is turned, after being finished.

The woollen threads are passed transversely from one side to the other, and when they get to one of the edges, the thread is bent back on itself to go over the same in a contrary direction, taking care to interpose between the meshes, at about six lines distance, a flock of loose wool. When all the threads, stretched from one extremity of the frame to the other, are thus trimmed, the packthreads are cut level with the pegs, and are tied strong together, in order to close the heel. The upper threads are cut three lines from the meshes, and are made to go in below, that they may retain the threads and be hid. The wool that comes over the meshes is then combed with a fine card ; which makes a soft even fur-lining, much better than the skins

METHOD OF MAKING WOOLLEN PLUSH SHOES.



MAKING PLUSH SHOES.



of rabbits and lambs, with which list shoes are commonly trimmed. Finally the shoe is turned when finished (see Plate XIII).

The best way of holding the frame is to place it between the knees, with the upper part resting against the breast. It must not be made so tight as not to turn easily, according as the shoe is trimmed, as is indicated in Plate XIV.

CHAPTER XIX

Of Catgut Whips

THE manufacture of whips in the loom is no longer lucrative, since machinery has been invented by which a single man can make a great many at once. Nevertheless, as the blind can never make whips with the machinery, without assistance, as they did formerly with the frame, we think proper to describe it, that those who wish to make use of it may be able to copy it.

Two parallel boards, fourteen inches in circumference, supported by vertical brackets fifteen or sixteen inches high, which, uniting them, form the *boisseau*. The interval between each bracket is filled with linen, or skin. This *boisseau* is supported by a foot, which is hollowed internally the length of a common whip. The thread or gut which is to cover the whalebone or cane is rolled on leaded bobbins, which hang on the sides of the frame. The whip is fixed in the tambour by a moveable bolt with a spring. By turning the *boisseau* alternately from right to left and left to right, the blind person covers the whip, by making the meshes he wishes, according as he

MAKING CATGUT WHIPS.



combines the threads, the mingling of which produces the variety of points.

The whip is fastened by the upper part to a cord which is stretched by means of a weight suspended to its extremity, by which means the blind man has only to open the bolt to raise the whip.

The blind are very clever in raising this frame, which is at the same time an agreeable recreation for them. Some of them can make as many as ten whips a day in this way, which, before the establishment of the machinery, was a livelihood.

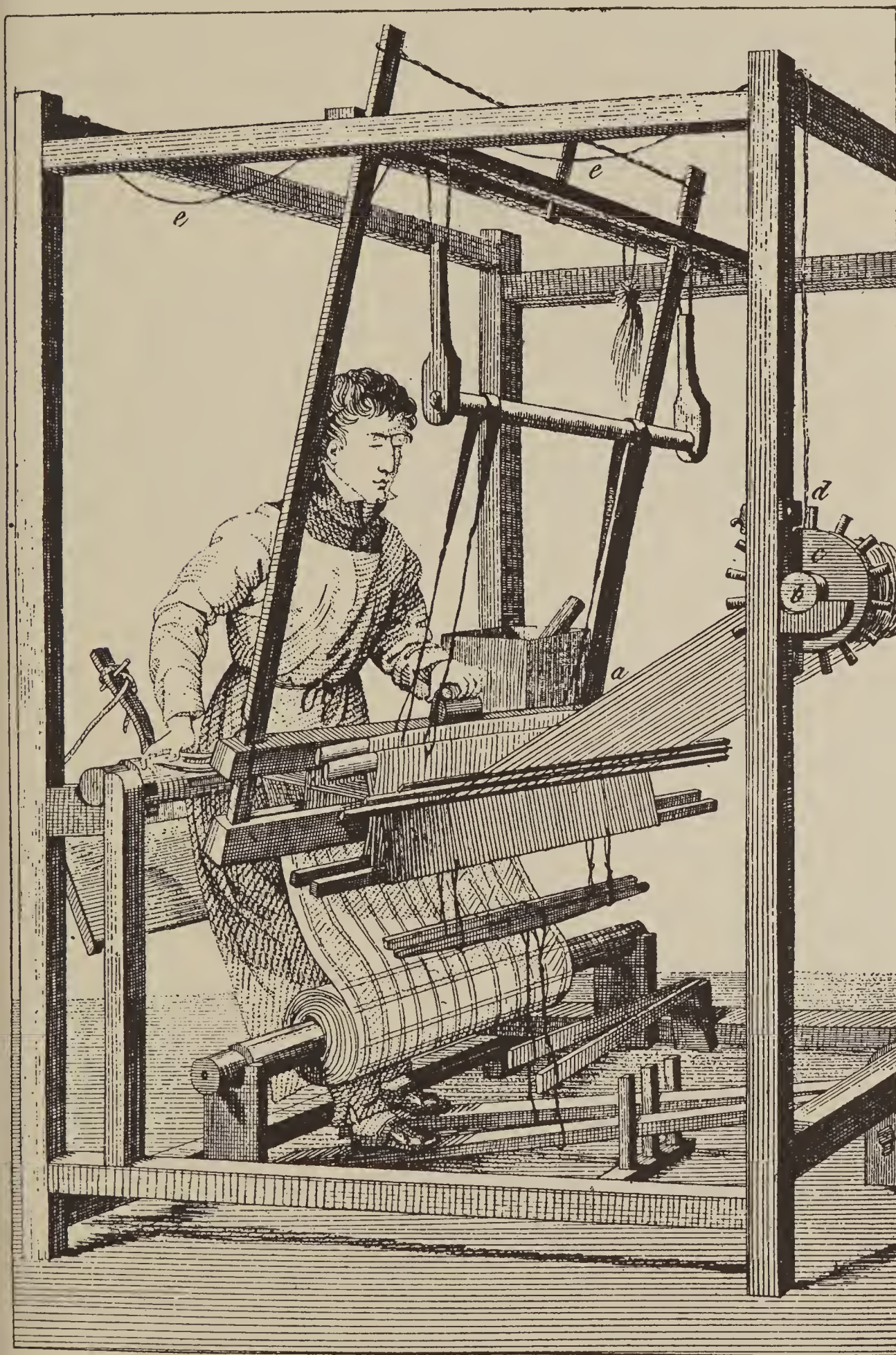
CHAPTER XX

MANUAL WORKS PECULIAR TO BOYS

Of Weaving

IF there is any profession that is eminently suitable to the blind, it is that of weaving, which they have only been put to, however, since the translation of the establishment, though there had been for a long time, in the spinning house of the hospitals, among the other workmen, a blind man who supported his family by the produce of his labour.

Except setting the warp, for which sight is indispensable, there is no part of weaving which the blind cannot execute: they fix themselves the pieces on the looms: they prepare and dry the warp without burning the threads. They manufacture sail-cloth, of which sacks and sails are made, and worked napkins. We have even contrived to teach them to make cotton handkerchiefs of different colours. To prevent their making any mistake in throwing the shuttle, a packthread is placed on the right side of the warp, and is rolled with it on the beam, and



has knots of different sizes, which indicate the change of colour, and the number of throws to be made with each shuttle. One, or several notches, at the extremity of the shuttle, according as has been agreed, serves to make the colours known.

Our frames differ from the common ones only by a denticulated wheel, which we have added on the right side of the beam, on which an iron hatch rests, rendered moveable by a cord by which the warp may be unrolled without changing one's situation, in proportion as the web is wove and moved off.

CHAPTER XXI

Of Straw Chair-bottoms

THE making straw bottoms for chairs is a mode of industry which the blind perform with ease. They are generally made with rye-straw dyed, or of its natural colour. It is wet and made into bundles, and beat with a wooden hammer, in order that the straws, coming nearer together, may be formed into cords, more or less thick. The chair is placed on a tourniquet, with a double branch and a screw, which rests on a stem fixed in a stone heavy enough not to be overturned by the weight of the chair. The blind man being seated with his hands on a level with the upper part of the chair-bottom, he fastens the first straws on the side of the back of the chair, and continues turning it round every time he adds a straw.

The blind can work plain or coloured straw equally well; but the work which suits them best is that of the coarse chairs that are used in the churches or public walks.

I have not mentioned straw hats, as the way of making them is sufficiently known. It has much connection with other works in straw.

MAKING STRAW CHAIR-BOTTOMS.



The blind make the flat straw very well, such as women's hats are made of in Switzerland ; but they take a long time to join the pieces together ; for which reason they have given up making the finer sort of straw hats, which, though more difficult to make, were neither more handsome nor more saleable.

CHAPTER XXII

Of Rope-making

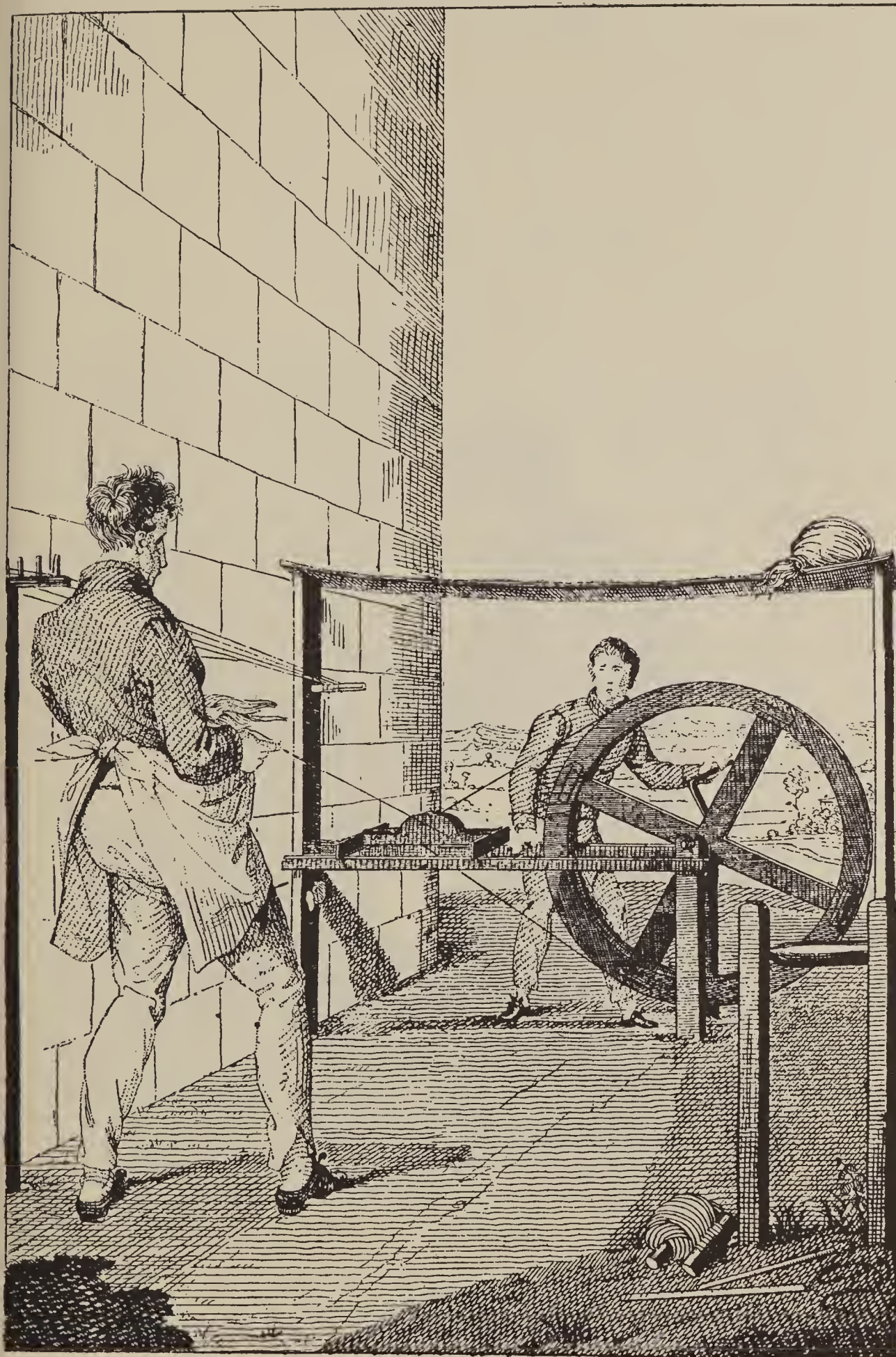
THE blind easily learn the business of rope-making, which we teach, in preference, to those who are to inhabit sea-ports.

They are first employed with coarse tow, to accustom them to spin smooth. The right hand is placed before the left to stop anything which might render the cord uneven, as we have observed for the spinning of thread. It is necessary that the hemp should be much wetted, and the wheel turned gently, that the thread may not be twisted too much, because, of course, they separate the yarn more slowly than those who see.

They can make cord or common ropes, but not cables, as well as those who see ; but this part of the business is now done by machinery.

They are employed in combing hemp, even with the finest combs ; and the delicacy of their touch serves them better in this operation than our eyes do us.

They use the machinery for making balls of packthread with great address, and make them as well as those who can see.



MAKING BASKETS



CHAPTER XXIII

Of Basket Work

THE basket trade is only one of the dependencies of the chip-work, which we have already mentioned. It was one of the first trades given to the blind, because they can perform every part of it without assistance from those who see.

For some years past, however, we have had no workshop for baskets at the Institution, from the difficulty we found in disposing of them, and the capital they required in advance. The baskets, when made, occupied a great deal of room, and were damaged by drying up.

Notwithstanding, this business is completely suited for the blind, who, when they were employed in it, made very pretty articles, not only of osier, but also of rice and rye straw, and rushes, which were not in the least inferior to those made by the blind in London, who are almost solely employed in basket-making.

CHAPTER XXIV

Of Straw, Rush, and Spanish Plush Mats

WE have frequently said, the more easy the trades that are given to the blind, the more advantageous they are to them. Nothing is easier than to make them perform extraordinary feats, by accustoming them to conquer difficulties apparently insurmountable; but what advantage would such useless employments be to these unfortunate beings?

All the scholars, without distinction, learn to make straw and rush mats, as they are sure articles of sale in almost every part of France.

Straw Mats.—They are made with rye-straw, which is more solid than any other. They begin by wetting the straw, and beating it, to render it flexible; the braids are made with three stalks, and should be flat and very smooth. They are taught early to take them up below, that no ends may be seen on the upper part of the mat. They must not be made to wait for another bundle till they have entirely finished the first, as the mat would then be uneven. The straw is hung on a trestle, before which the workman is placed, seated or standing.

Rush Mats.—They are made with rushes gathered on the banks of rivers, which, always preserving a greenish colour, makes it unnecessary to dye them. These rushes are moistened and beat in the same way as the straw; but when the mats are made, they are carefully dried, for fear any moisture within them may make them rot. These mats are much easier to make than those of straw.

Plush Mats.—These mats, which are also called *gazon*, on account of their green colour, are made of a very fine rush which grows in Spain, on the shores of the Mediterranean. In that country they are used for making coarse mats for packing up the Alicante soda. We buy them of the druggists to get the rushes, which are picked out according to their length and size, and joined in bundles when they are to be used; they must be well tied together, in order to be beat with an iron bar, to bruise each stalk and divide it into plushy filaments. Thus prepared, it is formed into braids with five branches; but as it is commonly of a yellowish colour, it is necessary to dye it to make it green.¹ The braids being fastened to hooks

¹ This dye is made with three ounces of indigo, diluted in a quart of weak sulphuric acid, which gives at first a bluish solution; to make it green, a pound of the yellow root of *Curcuma longa* is added, in powder, which is diluted in seven buckets of cold water;—with this may be dyed about thirty-eight fathoms of mat.

fixed in two long cross beams, the blind man sits on these mats, and, with a long needle, and waxed packthread, sews them together, first two and two, then four and four, and so on progressively.

MAT MAKING.



CHAPTER XXV

Games of the Blind

THE habitual state of concentration in which the blind are plunged from the want of objects to distract them, makes some diversions necessary for them ; this has induced us to make known a part of our games : too much cannot be done to alleviate their lot : and the intention, I trust, will excuse the description I here insert of some of their games.

The blind have long since played at cards with great dexterity, either with each other, or with people who see. Cards had been made for them in which the colour was raised a little ; but this soon rubbing off gave rise to mistakes, and it was found better to have them pricked. We shall select clubs, to show how such cards are commonly made : the king is indicated by a point placed at the junction of the upper third of the card with the two inferior thirds ; the queen, by a point placed at about the upper sixth and to the right ; the knave, in the same position, to the left ; the ace, in the upper sixth, but in the middle, and above the king ; the 10, in the upper third, to the right ; the 9, in the opposite direction.

The 8 is marked like the queen, and the 7 like the knave, except that the point is placed in the interval between the ace and the queen. The other cards are marked in the same way, and only differ by the number and position of the points. The hearts are indicated by two horizontal points (..); spades, by two points placed diagonally (:); diamonds, by two vertical points (:).

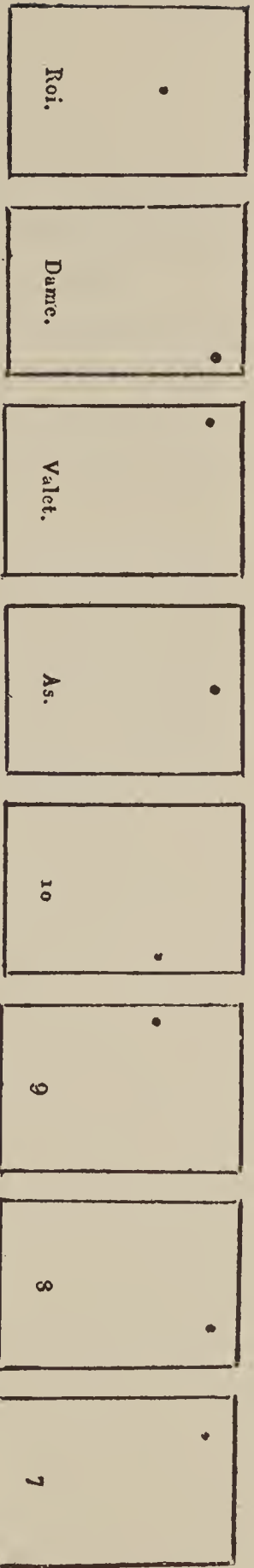
The pricking should be made from the outside inwards, that the rough may be felt on the same side as the colour; and, if the blind play with people who can see, their cards may not be known. The pricks need not be very large, and may be done with a fine needle, which is sufficient for most blind persons.

Of Chess.

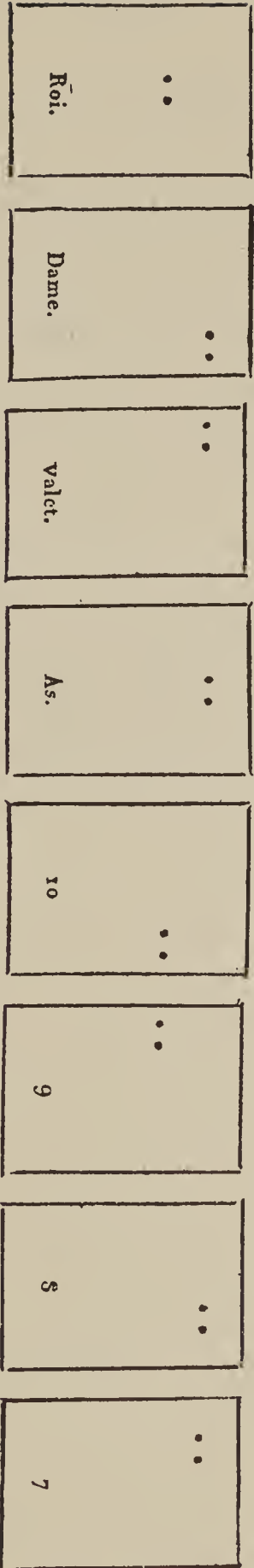
Chess is perfectly fit for the blind, as it requires calculation, and because, even in their recreations, they like to occupy their minds. But it is necessary to make the men solid by fixing them on the board, which we have contrived to do, by placing a round pivot at the lower end of each chessman, which goes into a hole formed in the squares of the board. The blind recognise their adversary's men by a little thin point almost imperceptible, on the knob at their upper end. By these means they can touch the men without overturning them.

MANNER OF POINTING PLAYING CARDS.

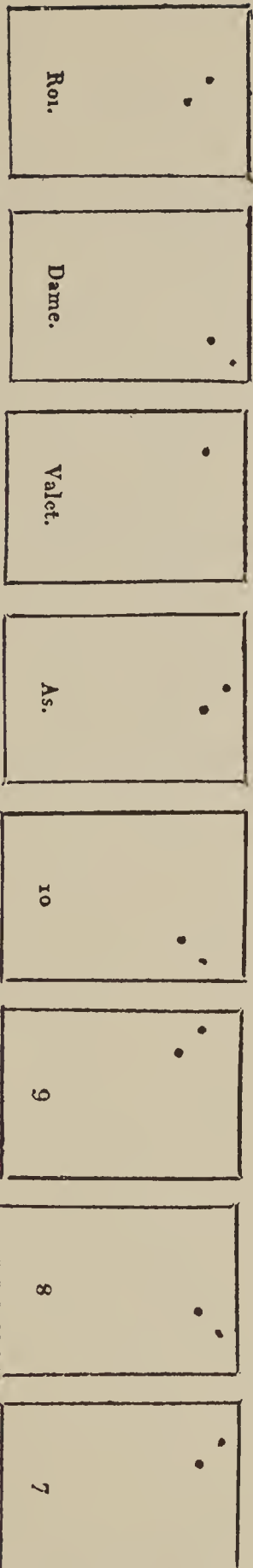
CLUBS.



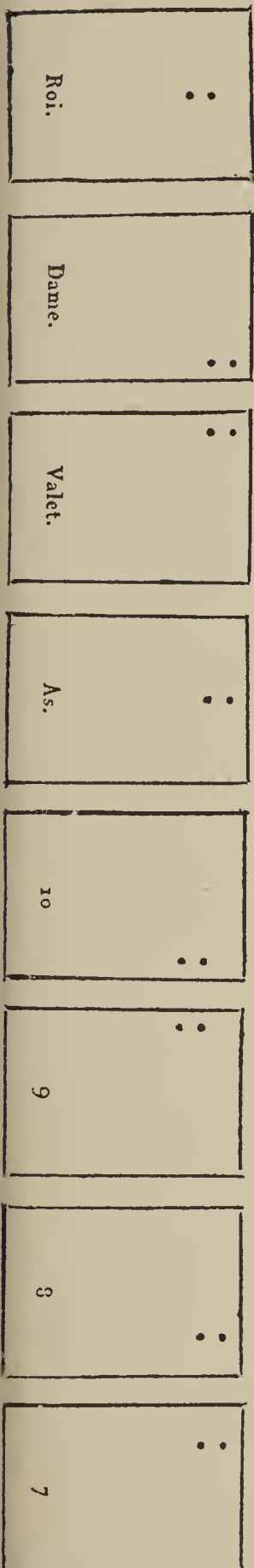
HEARTS.



SPADES.



DIAMONDS.



Of the Game of Drafts.

All that is necessary for the blind in this game is, that the men should be made of different kinds of wood. A draft-board, however, might be made on purpose for them, with the squares of one colour, a quarter of a line lower than the others, and the men might be distinguished by a notch on the upper part. A pivot also might be put under them to stop them.

The blind play with the same dexterity at trictrac (if the men are arranged for them), at dominoes, dice, and all other games, provided they are told exactly the numbers and colours, when they have no means of having them in relief.

CHAPTER XXVI

Conclusion

I HERE conclude what I had to say on the instruction of the blind. May the efforts I have made to make myself worthy of public esteem not be lost ! I shall think myself happy if they contribute to excuse the imperfections of a work made in a hurry, in the midst of the laborious occupations of my employment.

The greatest part of this work is composed of descriptions of mechanical works which it is not easy to embellish. I have endeavoured to compensate, by the exactness of the facts, for what is wanting in regard to correctness of style, and purity of expression. I repeat, in concluding, to make the blind known, with their qualities and defects ; to tell in what studies and occupations they may be usefully employed ; to excite sentiments of benevolence and interest in favour of them ; such are the objects I proposed to myself in writing this Essay. If I have attained them, my wishes are fully gratified.

LIGHT FOR THE BLIND.



W. Moon, D.D.

1873.

Engraved by D. & E. Taylor, London & Brighton, from a Photograph by W. & A. Fry

LIGHT FOR THE BLIND:

A HISTORY OF THE ORIGIN AND SUCCESS OF

Moon's System of Reading

(Embossed in Various Languages)

For the Blind.

THIRD EDITION.

BY

WILLIAM MOON, LL.D., F.R.G.S., &c.

AUTHOR OF "CONSEQUENCES AND AMELIORATIONS OF BLINDNESS," &c.

London:

LONGMANS & CO., PATERNOSTER ROW,

AND ALL BOOKSELLERS.

1877.

TO
SIR CHARLES HUGH LOWTHER, BART.,
OF SWILLINGTON,
AND WILTON CASTLE, YORKSHIRE,
THE KIND PATRON AND FRIEND
TO WHOSE SYMPATHY AND MUNIFICENCE
THE WORK OF EMBOSSING
(IN "MOON'S SIMPLIFIED TYPE")
THE HOLY SCRIPTURES AND OTHER BOOKS
FOR THE BLIND,
IS SO GREATLY INDEBTED,
THIS VOLUME
IS MOST RESPECTFULLY INSCRIBED
BY HIS GRATEFUL AND OBEDIENT SERVANT,

THE AUTHOR.

104, QUEEN'S ROAD,
BRIGHTON.

P R E F A C E.

The following pages have been prepared with a twofold object. Firstly, that the kind Contributors to the “Embossing Fund” may know how greatly the Lord has blessed our united efforts on behalf of the Blind; and secondly, that others, when they learn the blessing that has been vouchsafed to our labours, may be induced to co-operate with us in this Christian Work.

W. MOON, LL.D.

104, QUEEN'S ROAD,

BRIGHTON.

CONTENTS.



CHAPTER I.

	Page.
The Origin of Reading for the Blind - - - - -	1
The First Embossed Books by Valentine Haüy - - - - -	3
The First Blind Reader of Embossed Books in Paris - - - - -	4
The First School for the Blind in Paris - - - - -	4

CHAPTER II.

The Introduction of Embossed Reading into England - - - - -	5
The First Reader in England by Embossed Books - - - - -	5
Origin of Messrs. Gall, Alston, Lucas, and Frere's Types for the Blind - - - - -	5
Peculiarities of Dr. Moon's System of Reading for the Blind - - - - -	6

CHAPTER III.

Origin of Dr. Moon's Embossed Reading - - - - -	9
Origin of Dr. Moon's Stereotyping - - - - -	10

CHAPTER IV.

Dr. Moon's Travels in Holland and Germany - - - - -	11
Dr. Moon's first Readers in Holland, Stuttgardt, Cologne, Hanover, and Brunswick - - - - -	12
Origin of Dr. Moon's Books being Embossed in Holland for the use of the Dutch Blind - - - - -	13
The Blind, Deaf, and Dumb Reader at the Hague - - - - -	14
The Blind converted Jew at Berlin - - - - -	16
Blind Rosa, at Berlin - - - - -	16

	Page.
The Blind Jewish Gentleman in Holland - - - - -	19
Remarkable Answer to Prayer - - - - -	20
Prayer Answered for Peace of Mind - - - - -	20
The Blind Musician of Amsterdam : a remarkable circumstance	23
Joy in believing - - - - -	24
The awful effects of mere Formality in Religion - - -	26

CHAPTER V.

Dr. Moon's Travels in France - - - - -	28
The Blind Woman in the Quinze Vingts - - - - -	28
The Blind Singer in Paris - - - - -	28
The Blind Engraver of Piedmont - - - - -	30
The Blind Ex-Mayor of Trouville - - - - -	31
The Blind Organ-Player in Paris - - - - -	32
The Blind Reader and the Priest at Nice - - - - -	32

CHAPTER VI.

Dr. Moon's Tours in the United Kingdom - - - - -	33
Suicide prevented - - - - -	35
Blind, Deaf, and Dumb Man at Glasgow - - - - -	37

CHAPTER VII.

Norway and Sweden - - - - -	38
The Blind Fiddler - - - - -	38
The Manilla Institution - - - - -	40
Brita Elison in the Poorhouse at Sabbathsburg - - -	42
The Blind Policeman - - - - -	45
Specimens of Reading in Various Languages - - - -	46

CHAPTER VIII.

Labours in the East, &c., Egypt - - - - -	46
First Blind Reader at Cairo - - - - -	47
Blind Wordy of Cairo - - - - -	47
Syria - - - - -	48
How Twenty Girls possessed of Sight learnt Dr. Moon's Type in Less than One Hour, with the Object of Teaching their Blind Schoolfellows and Neighbours to Read - - -	48

	Page.
Abon Selim, the Blind Scripture Reader of Beirut - - -	51
Readers at Constantinople - - - - -	53
Blind Reader at Warsaw - - - - -	54
China : the Blind Reader at Ningpo - - - - -	55

CHAPTER IX.

Canada, the United States, Liberia, Australia, and New Zealand	56
Mr. James, the Blind Teacher of Ballarat - - - - -	65
Specimen of Embossed Alphabet - - - - -	66

CHAPTER X.

Origin and Success of Societies for Supplying Home-Teachers and Free Lending Libraries of Books in Dr. Moon's Type for the Indigent Blind - - - - -	67
London - - - - -	68
Bristol - - - - -	82
Birmingham - - - - -	83
Liverpool - - - - -	83
Cornwall - - - - -	84
Newcastle and Gateshead - - - - -	84
Leicester - - - - -	85
Worcester - - - - -	85

CHAPTER XI.

Home-Teaching Societies (<i>continued</i>) : Yorkshire - - -	87
Leeds - - - - -	88
Sheffield - - - - -	89
Doncaster - - - - -	90
Bradford - - - - -	90
Halifax - - - - -	91
Hull - - - - -	91
Huddersfield - - - - -	91

CHAPTER XII.

Home-Teaching Societies—Scotland : Edinburgh - - -	92
Specimen Map - - - - -	96
Glasgow - - - - -	119
Perth - - - - -	123

											Page.
Inverness	-	-	-	-	-	-	-	-	-	-	I24
Stirling	-	-	-	-	-	-	-	-	-	-	I24

CHAPTER XIII.

[illegible]

CHAPTER XIV.

Testimonies of Home Teachers and their Pupils, as to the Benefits of Dr. Moon's System of Reading for the Blind										131
London	-	-	-	-	-	-	-	-	-	131
Liverpool	-	-	-	-	-	-	-	-	-	139
Cornwall	-	-	-	-	-	-	-	-	-	141
Newcastle	-	-	-	-	-	-	-	-	-	143
Barnstaple and Carlisle	-	-	-	-	-	-	-	-	-	148
Worcester	-	-	-	-	-	-	-	-	-	149
Edinburgh	-	-	-	-	-	-	-	-	-	150
Glasgow	-	-	-	-	-	-	-	-	-	156
Inverness, &c.	-	-	-	-	-	-	-	-	-	163
The Right Hon. Lord Hatherley on Teaching the Blind to Read in Dr. Moon's Type										164
Education of the Blind in Ordinary Schools										165
Higher Education for the Blind										167

CHAPTER XV.

[illegible]



CHAPTER I.

THE ORIGIN OF READING FOR THE BLIND.

MORE than three centuries have elapsed since the first attempt was made to provide means by which the Blind could read; and it is about ninety years since books were first printed for their use. In 1821, they were introduced into this country; but it is very remarkable that comparatively few persons are yet aware of the existence of any modes of Reading for the use of the Blind, and that there are 30,000 individuals in the United Kingdom who are deprived of sight; being, by computation, *one* blind person in *every thousand* of our population! *

The earliest authentic record of Reading for the Blind, describes a plan of engraving the letters upon blocks of wood; the invention of one Francesco Lucas, a Spaniard; who dedicated it to Philip II. of Spain, in the 16th century.

In 1575, Rampezzetto made a similar attempt, but engraved the letters upon a board the size of a page, instead of using movable blocks. This method was dedicated to Cardinal Borromeo.

* *Vide* Census Return, 1870.

These inventions were both unsuccessful, in consequence of the letters being sunk below the surface of the wood, instead of being raised above it.

In 1640, Pierre Moreau, a writing master in Paris, cast movable leaden type for the use of the Blind; but being without means to carry out his plan, he abandoned it, and devoted his time to the cutting of punches and matrices for the casting of ordinary type,—from which he printed the writing letters suited to his sighted pupils. This invention has given him a name in typographical history.

Needles, inserted in cushions, were next employed. At the same time, a trial was made of large wooden letters, similar to those used in the present day for printing posting-bills.

After these came the contrivance of blind Du Puiseaux, who at first used wooden letters, but afterwards employed a pewterer to make them of metal. Being, however, cast in sand, they were found to be too rough to be of much service. These letters appear to have been much less in size than any before used for the Blind, and were placed in a small frame with a handle, not unlike the hand-apparatus used in the present day to hold types for marking linen.

In 1783, the Philanthropic Society of Paris ordered some punches and matrices to be made for casting a new type, the expense of which was defrayed by M. Rouillé de l'Etang, the Treasurer of the Society. These letters, though smaller than those of Du Puiseaux, were also found to be too large for the touch of the Blind. New punches, still less in size, were then cut, and fresh type was cast,—the same as that used in Paris in the early part of the present century. The type, which consisted

of large and small Italics, was cast in the foundry of Sieur Vaflard. These, in 1817, were succeeded in Paris by the large and small Roman letters; although those in Italic continued to be used until a few years later.

Whilst experiments were going on in France, attempts had also been made in Germany. Weissebourg (residing at Mannheim),—who lost his sight when about seven years of age,—made use of letters cut in cardboard; and afterwards pricked maps in the same material for the study of geography. By this method he taught Mdlle. Paradis; who afterwards went to live at Paris, and made it known to Valentine Haüy, who was the first to emboss paper as a means of Reading for the Blind, about the year 1784.

The circumstance which led this benevolent man to give his attention to the subject was very singular. According to the most reliable accounts, it was as follows:—In 1783, a band of Blind Musicians, in Paris, obtained their living by playing in the streets; and strange to say, they wore spectacles, and placed music-books on stands before them, as if they were possessed of sight. Among the listeners who gathered round this sightless company, was the philanthropic Haüy. As he watched them pretending to read page after page of their books, it occurred to him that some plan of raised notes might perhaps be devised, by which these poor men could feel the notes they played. He consequently collected all the information he could obtain respecting the Blind, and the plans which at different times had been adopted for their instruction. The types prepared by the Philanthropic Society came to his knowledge, and were afterwards used by him in the Institution for the Blind which he eventually established.

Haüy's first pupil was a young man born blind, named Lesieur, who, like many other blind persons in Paris, begged for his subsistence at the door of a church. To prevail upon this man to be instructed, Haüy had to pay him as much money as he gained from sources of public charity; and as he went on teaching his pupil, fresh modes of instructing the Blind were suggested to his mind. Encouraged by the success he experienced, he applied to the Philanthropic Society, and received immediate help from the excellent Bailly, then Mayor of Paris, and the Duke de Rochfoucault Liencourt. He was thus enabled to collect other blind persons, and subsequently obtained for them a house, No. 18 in the Rue Notre Dame des Victoires. This house may be considered to have been the cradle of all the Schools of Instruction for the Blind throughout the world. In 1785, he had twenty-five gratuitous pupils, who made considerable progress; and the novelty of the undertaking soon attracted public attention and support. On December 26th, 1786, at the command of the King, Monsieur Haüy exhibited his pupils before the Royal Family at Versailles, who honored him with the warmest testimony of their approbation.

In 1791, the National Assembly passed a decree placing the Institution under the charge of the State, assigning it a dwelling in the ancient Convent of the Celestines, of which a part was reserved for the Deaf and Dumb who had been brought under the notice of the Abbé L. Epié. A sum of 24,000 francs per annum was to be provided for the maintenance of masters and pupils; but amidst the political agitation which soon afterwards ensued, the Institution was forgotten, and it required Haüy's most strenuous efforts during the three following years to keep it supported,

In 1795, the Government again came to his aid, and passed a decree, giving the Institution the title of "Blind Workers."

CHAPTER II.

THE INTRODUCTION OF EMBOSSED READING INTO ENGLAND.

IN 1821, The Lady Elizabeth Lowther brought from Paris some of the Embossed Books referred to in the preceding chapter, for the use of her son,—now Sir Charles Lowther, Bart., of Swillington, and Wilton Castle, Yorkshire. She also procured Types, by means of which he might emboss other books. Sir Charles Lowther accordingly, aided by a clever man-servant, embossed the Gospel of St. Matthew and several of the Epistles for his own use: so that Sir Charles Lowther may be considered to have been the first to read and print Embossed Books in this country. The original Printing Press and Types are still preserved at Swillington. Sir Charles now possesses a full Library of Works embossed in my type.

In 1827, Mr. Gall, of Edinburgh, embossed some elementary works in an Angular Type, and in 1828 commenced the Gospel of St. John, which was not published until 1834. He afterwards published the remaining three Gospels, the Acts of the Apostles, and several

of the Epistles, as well as a few Religious Tracts. It was this philanthropist who aroused the British public to a sense of the duty of providing Reading for the Blind; and he justly deserves honour as the benevolent pioneer in the preparation of Books, in this country, for their use.

In 1837, Mr. Alston, of Glasgow, printed some Elementary Books in the Roman Letter; in the following year, the New Testament; and in 1840, he completed the Bible, in 19 volumes.

The form of the Roman Letter, however, adopted by him, was found to be too difficult for the touch of the generality of the Blind. The letters were too complex, owing to the numerous lines of which they were composed. Mr. Lucas, of Bristol, a shorthand writer, and Mr. Frere, of Blackheath, perceiving the difficulties in the use of the Roman and Angular Types, and that they would never meet the requirements of the great mass of the Blind (more than half of whom are over 50 years of age, and whose touch is often hardened by work), each introduced an Alphabet consisting of simpler forms; but their systems being based upon Stenography (or Shorthand), in order to reduce the bulk of the Books and the expense of their production, have proved unsuitable to the capacity of many,—especially of the aged and nervous Blind.

In the year 1840, when I became blind, I discovered with much regret that the arduous efforts of my good and zealous predecessors had failed to accomplish the object to which they had been directed. From circumstances which will be referred to in the next Chapter, I was led to investigate the causes of failure, and to attempt the construction of a System of Reading adapted to all

classes and capacities of the Blind. By the Divine blessing upon my endeavours, I was enabled to project a plan embracing very Simple Characters for the Alphabet, which is composed principally of the Roman Letters in their original or in slightly-modified forms, combined with *Full Orthography*. Where I could not alter to advantage some of the more complex letters of the Roman Alphabet, I removed them altogether, and substituted new characters in their stead; and when the Alphabet was completed, it was found to consist of only *Nine* Characters of very simple formation placed in various positions.

By the aid of Subscriptions from benevolent Friends, I have been enabled to apply this System in Embossing Portions of the Holy Scriptures in many Foreign Languages! The Alphabet is of universal application; and since the commencement of embossing the Bible and other Books on my plan, in 1847, nearly 100,000 volumes have been circulated!

A large number of volumes of the Bible in my type have, in addition, been circulated by the British and Foreign Bible Society.

Many persons not only *blind*, but also *deaf* and *dumb*, have learned to read the Books; and it would be impossible to estimate the value and comfort they have afforded them under their *threefold* affliction!

Several Ministers in different parts of the world who, from loss of sight, were obliged to relinquish their sacred vocation, have been enabled to resume their labours by the use of our Embossed Bible and portions of the Book of Common Prayer.

It is estimated that more than 5,000 persons in the United Kingdom have learned to read upon this system,

including several at the advanced ages of 80 and 90, as well as children of very tender years. This number is large, compared with that of the Readers by any other system.

The Library for the Blind in this Type now comprises, in addition to the Holy Scriptures and a large number of Single Chapters, 37 volumes of Religious Works, 52 Biographical, 48 Tales and Anecdotes, and 25 Books of Poetry ; besides 4 volumes of the History of England, 2 of Geography, 4 of Biblical Dictionary, 1 of Natural History, 1 of Astronomy, an Astronomical Atlas, various Geographical Maps, a Spelling Book, a Grammar, and many volumes in Foreign Languages.

The Books have not only been circulated throughout the principal parts of the United Kingdom, but in many of the countries in Europe, and likewise in Egypt, Syria, India, China, Australia, and America ; but necessarily to a limited extent, owing to the want of larger funds.

Although thus much has been accomplished, millions of the Blind throughout the world are yet without a page of the Word of God ! And when we compare what has been done, with what daily opens up for us to do, we can scarcely say that we are, even *now*, more than upon the threshold of this great and important work.

CHAPTER III.

THE ORIGIN OF MY SYSTEM OF READING.

As before stated, it was in the year 1840 that I became blind; and after learning to read by the aid of Books embossed in the various systems then in use, I began to seek for and teach others deprived of sight.* The difficulties which I experienced in teaching my pupils, led me to devise the easier plan before referred to; and by it, a lad who had in vain, for five years, endeavoured to learn by the other systems, could in 10 days read easy sentences.

Means were then required to prepare Books, &c., for the Blind generally, in my system of Embossed Reading. After a lapse of two years, during which time I frequently sought Divine guidance and assistance, my prayers were answered. A Christian friend (the late Charles Rogers, Esq.) kindly gave me sufficient movable type to commence the work; and the first publications appeared in June 1847, in the forms of a *Monthly Magazine* and *Devotional Extracts*.

As soon as these books began to circulate, an urgent demand was made for various portions of the Bible, the preparation of which, for a time, caused me to discontinue the Magazine; but it was re-issued many years since, and has been widely circulated.

* It was estimated that, at the time my System was introduced, comparatively few persons advanced in years, or accustomed to work, were able to read by the touch. This was no doubt owing to the complex forms of the Roman Alphabets, and the difficulties experienced by the Blind in learning the Stenographic Systems.

To emboss the whole Bible with the small quantity of type I then possessed, would have been a work of many years, and would have required a very considerable sum of money to produce even a small edition, on account of the large quantity of paper needed for an embossed book, and the expense of setting the type, &c. Six months were spent in daily pleading and waiting at the throne of grace; and again the Divine promise was fulfilled, "None shall seek My face in vain." A plan occurred to me by which I was able to stereotype plates at a comparatively small expense, which would be permanently available for the production of future editions.* By the ordinary method, at that time, the plates could not have been produced for six times the amount.†

To stereotype the New Testament by this cheaper mode, however, required a large sum. In this difficulty also a kind Providence opened the way, and the necessary funds were raised, towards which T. Creswick, Esq., of St. John's Wood, kindly gave the first £5. It was a cause of great rejoicing and thankfulness to myself and friends,

* The movable type would have had to have been distributed (or broken up) after each sheet had been embossed, and the great time and expense of setting the type would have been thus lost in the production of future issues.

† It has frequently been said, that my mode of Stereotyping was like Mr. Frere's; but I may remark, that Mr. Frere, 20 years since, called upon me, and asked to see my stereotype plates, stating that he gave £5 to some one at the Polytechnic Institution to inform him of a method of stereotyping plates for the embossing of books; and that he would give me £5 towards my fund, if I would tell him how mine were produced. This, surely, is sufficient proof that he did not know how mine were made, and consequently could make no claim to the invention. It has also been stated that my Alphabet is the same as Mr. Frere's; but it will be seen, by comparison, that *eleven* of my letters are not to be found in Mr. Frere's Alphabet at all, and that the others are very differently adapted as regards the letters he used them to represent.

when *this portion* of the Inspired Volume was ready for the use of the Blind.

H. R. H. the Duchess of Gloucester about this time honoured me with a visit; and remarked that my Embossed Books might have afforded much comfort and pleasure to her Royal Father and Sister, of whose blindness she spoke with many tears. On taking leave, she expressed an earnest wish for my success in the work I had undertaken, and kindly contributed to the Embossing Fund.

At the commencement of the work, the Embossing was carried on at my private residence; but it soon became necessary to procure larger and more suitable premises. A piece of ground was consequently purchased, on which the present premises for the work were subsequently erected. On the 4th of September, 1856, the Foundation Stone was laid by Sir Charles Lowther, Bart.; but the premises, large as they at first appeared, were soon found to be far too small, and an enlargement has since been made to enable us to meet the increasing demands for the Books.

CHAPTER IV.

MISSIONARY TRAVELS IN HOLLAND AND GERMANY.

My System of Embossed Reading having proved so eminently successful in Great Britain and Ireland, I be-

came desirous of ascertaining more particularly what was being done, in this respect, for the Blind on the Continent. Accordingly, during the summers of 1858-59, accompanied by my son, I travelled through Holland, and many parts of Germany, to make inquiries in reference to the teaching of Embossed Reading among the Blind in those countries, and with what degree of success. We learned that portions of the Bible had been embossed in the Roman Letter by the Stuttgardt Bible Society, but that very few men or women, accustomed to work, could read them; and the Directors of some of the Institutions for the Blind considered it was impossible to teach the aged to read, or those whose fingers were hardened by work. Very different were their convictions, however, after my system had been tried! At the Institution for the Blind at Rotterdam, one of the first pupils we taught was a woman about 32 years of age, who had been blind twelve years. She read the whole of the Lord's Prayer in the course of the first day's instruction; and when we returned from Germany a few weeks later, several others had also learned to read. Among them was an aged woman, whose loss of sight had deprived her of the privilege of reading her Bible for upwards of 36 years. Her joy was great, when she was again able to read the blessed Book for herself.

At the Stuttgardt Institution, one of the blind Masters learned to read in half-an-hour; and when I called there the next morning, he had read a considerable portion of the Epistles of St. John. The Director of this Institution, during the course of the same day, taught the system to three of the children, who read to me the next morning from the 3rd and 14th Chapters of St. John.

At Cologne, a lad learned the Alphabet, and read half of the Lord's Prayer, in the course of an hour.

At Hanover, an elderly man received a lesson from my son, and called upon us the next morning to say, that he should require no further instruction, as he could make out the Reading quite well by himself. This person has since taught several others to read. The Rev. C. A. Wilkinson, then domestic Chaplain to the King of Hanover, likewise taught several persons to read in that city.

At the Institution for the Blind in Brunswick we found but one adult, besides the Master, able to read by the Roman Letter, and that but slowly. In the course of one afternoon they learnt my plan, and said they much preferred it to the other. The blind master at this Institution lent the Epistles of St. John, which I had given him, to a blind organist in the city; and when a lady called upon the organist the day following, to inquire if he wished for any assistance in learning, he said he had read nearly half of the Epistles, and required nothing but more Books to read.

Early in the year 1860, I received a letter from one of the Directors of the Blind School at Rotterdam, stating they were so encouraged by the success which had attended the trial of my Reading in their Institution, that they felt they ought not any further to burden their English friends with the expense of preparing the Bible for the Dutch Blind; and that they would willingly provide the means for purchasing a printing press, and other necessary apparatus, if I would procure them, and go over to Holland and instruct them in the way the Books were made. Accordingly, in the month of May, accompanied by my son and a workman, I went to

Rotterdam with a press and the necessary materials. On landing, the press was at once taken to its destination; and before we retired to rest that night, it was set up, and a page embossed,—the first printed with my type in a foreign land! The next day, upon rising, I was presented with two copies of the same page, printed that morning by one of the Directors, after holding a prayer-meeting at five o'clock to implore a special blessing upon the future working of the press. I felt much pleasure and encouragement in finding such Christian earnestness in the Lord's cause, and such humble dependence upon Him for a blessing. So indefatigable were the efforts of our Dutch friends in the work, that in about three weeks we were able to return to England; intending, should the means be graciously provided, soon to revisit Holland, and extend our labours, if possible, as far as Berlin and Dresden.

Upon returning to Rotterdam in the following month, I learned that a blind man had been employed four hours daily at the Institution, in teaching the Blind to read; and the remainder of his time was devoted to searching-out and teaching others at their own homes.

At the Hague, Dr. Capadose had taught nine persons to read. One of these, to whom he took me, was an inmate of the Poor-house; and in addition to being *blind*, was *deaf* and *dumb*.

As we entered the room in which the poor man was sitting, we found him reading an embossed book, apparently with great earnestness. When Dr. Capadose made known to him (by spelling the words on his fingers) that I was present, he put forth his hand to grasp mine, and seemed extremely pleased.

Upon the Doctor asking him to read to us, he did so with much ease and rapidity. He then took a slate lying near to him, and wrote the words he had been reading, which we found to be correct. I enquired if he enjoyed the reading. He wrote upon the slate, "I have so much pleasure in the reading, *that it is the joy of my soul!*"

He died shortly afterwards, and doubtless is now where the eyes of the blind are opened, the ears of the deaf are unstopped, and the tongue of the dumb is loosed. Another of Dr. Capadose's pupils was a Roman Catholic blind girl, who had learned in two lessons.

Soon after our arrival in Hanover, we paid a visit to the Rev. C. A. Wilkinson, who introduced me to Herr Cammann, the government Inspector of Schools. Herr Cammann told me that he "had desired my Books to be used at the Blind School;" expressing himself as quite ashamed of the little knowledge the pupils had of the Scriptures, in consequence, he believed, of many not being able to read those portions of the Bible they possessed, which were prepared by the Stuttgart Bible Society in the Roman (or common) Letter. In a few days I was able to leave Hanover for Berlin, previously having had the gratification of hearing two boys read ably from my Embossed Books, who had received only 14 days instruction!

Upon arriving in Berlin, I presented a letter of introduction to Lord Bloomfield, who kindly promised to render me all the assistance he could. The Honorable Mr. Jocelyn, the attaché, who was present at the interview, gave me an introduction to his father, the late Earl Roden, who was then at Berlin. This Christian nobleman received me with much kindness. On leaving,

he gave me an introduction to Dr. Krummacher, by whom I was warmly received. Dr. Krummacher promised to become a member of a Committee, in case I should form a Society in Berlin to carry out my plans. Dr. Hoffman, and Dr. von Mühler, with Mr. Neuhaus, also consented to become members of the Committee. His Excellency Herr von Bethmann Hollweg, the State Minister, and several other gentlemen, likewise showed me much kindness, and promised all the help they could afford, feeling it to be a cause worthy of their support. Mr. Millard, agent of the Bible Society, was extremely energetic in the cause, accompanying us from place to place, in order that no time might be lost in furthering our mission.

Upon visiting the Bible House the second day after our arrival, a blind converted Jew (Mr. Bernard) was awaiting us there, to receive a first lesson. In half-an-hour he mastered the Alphabet, and read a line and a half of the Lord's Prayer. At the next lesson he read the whole of the Prayer, and commenced the 14th chapter of St. John, and a few days later became a teacher, in which capacity he is still engaged.

My next pupil at the Bible House was a pious woman, named Rosa, who had been blind nearly 18 years, and had made several, but unsuccessful, efforts to read by books embossed in the Roman Type, but in the first half-hour's study of my method she read the whole of the Lord's Prayer. The poor woman, her heart overflowing with gratitude, said, "I would thank you, if I could; but I do not know how to do so enough. You have unsealed for me this precious book, the Bible, which for 18 years I have been unable to read. Often have I tried the Stuttgardt system, but without success. I cannot thank

the Lord enough for His kindness to me.” She could say no more, her heart was full; flowing tears told what words could not express. I then went to my hotel to fetch the Gospel of St. John, and four other books; and upon returning to Mr. Millard, at his office, he called for Rosa to receive the present I had brought her. I opened the Gospel of St. John, and told her if she read a portion from it to me, she should have it as a present. With trembling touch she commenced, and read the words: “Im anfang war das wort;” but she could read no more, her heart was full; she sobbed aloud for joy; and as soon as she recovered, she exclaimed, “All the wealth of Berlin to me would not be equal to these riches you have now given me!” Taking up her treasure in her arms, she left the office, hugging and kissing the books, tears trickling down her cheeks, whilst her face beamed with heavenly joy! She had to pass through another room before reaching the staircase; there she stopped to re-examine her gift, and read a sentence from the blessed volume. She sat upon the floor with her books in her lap, she first counted them to learn their number; then she opened the Gospel, and read aloud several verses to the persons in the room, who stood gazing with wonder and delight at the joy she manifested. “Oh!” she said, while the tears flowed down her face, “it scarcely seems possible that all this can be true,—that I am really reading and possessing such a treasure; it appears quite a dream!”

Mr. Millard told me that, about a fortnight previously, Rosa had been telling him how frequently she prayed that the Lord would put a plan into someone’s mind by which a Bible might be printed that she could read. Poor Rosa little thought her prayers were so soon to be

answered. The promise was literally fulfilled to her, "Before they call, I will answer;" for during the previous year, the Lord had inclined the hearts of some of His dear children to provide me with the means to prepare the Gospel of St. John and several Chapters in German in my type; and while she was yet speaking, those portions of His Word were on their way to her!

A Society has since been formed at Berlin, of which H.R.H. the Imperial Crown Prince of Germany is the Patron. Mr. Bernard, the blind converted Jew already mentioned, has continued to labour with great success among his fellow-sufferers in Berlin; and very interesting gatherings of his blind pupils take place annually on Christmas Day, at which large numbers are assembled. Addresses are given by gentlemen, and books distributed among those who have learnt to read. Upwards of 100 persons have been taught; and a large number of the pupils meet at the close of each week, with their teacher, for reading and prayer.

Before leaving Germany, I visited Dresden, and was warmly received by the Director of the School for the Blind, who pronounced my system of Reading to be far superior to any he had hitherto seen; and resolved to try it with the pupils under his care. Reading by the common letter, he said, "was out of the question altogether with his scholars that were accustomed to work; and he thought it would be a great boon for all the Blind throughout the city if they could be taught to read.

During frequent visits to Rotterdam, I have been greatly cheered with the success of the work among the Blind, not only in that city, but in various other parts of Holland.

In 1865 there were nearly 100 readers in Rotterdam, and an Agent was employed to go throughout the country to

search out the blind, and teach them to read. At one of my visits, he related several interesting cases he had met with, two of which are as follows :—He had occasion one day to call upon a Jewish medical gentleman, and in the course of conversation, he was told of a blind person, in the neighbourhood, who was also a Jew ; but the Doctor declined to give the address of his patient, fearing that the Agent might attempt to make him a Christian ; he however promised to forward him an embossed Alphabet, with a paper of reading as a first lesson. The agent offered a silent prayer that a blessing might attend the papers sent, one of which was the Lord's prayer, and hoped that he might be permitted at some future time to ascertain the abode of the gentleman. A few weeks later, he was again in the same city, and made enquiries for "a Jewish gentleman who was blind," and soon discovered his abode. The gentleman was delighted to see him, and said that he had learned the Alphabet, and could read the Prayer ; and wished to know if he could have some books. The Agent lent him the 53rd and 55th Chapters of Isaiah. Upon paying him a second visit, the gentleman inquired of whom the prophet spake in the Chapters he had left with him. The Agent replied, "of the Messiah." "The Messiah ! Can you tell me more about Him ?" The Agent said he would lend him a book, containing a conversation between the Messiah and one of the Rulers of Israel in the days when the Messiah was upon earth. "Has the Messiah really been ?" anxiously enquired the gentleman. "Yes," said the Agent ; and not wishing to enter into a discussion upon the subject, he left him the 3rd Chapter of St. John, containing the conversation between our Lord and Nicodemus, and then withdrew. Shortly afterwards, he received a letter from

the gentleman, requesting that a copy of all the Books which referred to the Messiah might be sent to him.

The other case was that of a blind lady who, from illness, had for a considerable time been confined to the house. Depressed by sickness and wearied from want of occupation, she one day earnestly prayed that the Lord would direct some person's mind to the preparation of a Bible that she could read for herself. The Agent having heard of the blind lady, sought an interview with her; and whilst she was praying, he rang at her door, and requested to see her for the purpose of introducing the embossed type to her notice. He was gladly received; an attempt was immediately made to instruct her; and the Agent had soon the pleasure of seeing her realise an answer to her prayer, which, on his approaching the house, was ascending to the throne of grace.

In the summer of 1860, I paid a visit to the Rotterdam Hospital with Mr. Retemeijer, and had conversation and prayer with a blind woman, and two other consumptive patients in the same ward. One of the latter had been read to and prayed with, frequently by Mr. Retemeijer, but could not find peace of mind. "Oh! that I could but find peace," she said, "and know that my sins are forgiven!" I told her we would each make it a subject of special prayer, and that we would come and see her again. Her former life had been that of a fallen woman; and now that there was no hope of her recovery to health, she feared there was no forgiveness for her past life, should she die. We told her Jesus was "able to save to the uttermost all that come to God by Him;" and was therefore able to save her, if she sought forgiveness through faith in Him, with an earnest and sincere repentance for sin.

The following Thursday she sent for me. On seeing her, I inquired her reason for sending. She said it was to ascertain if her belief was right, and if it would save her. Her trouble now seemed to be that she could not grieve for her sins as before, and that she was afraid her peace was a false peace. I asked her what her belief was. She said, she believed she was a great sinner, and that Jesus was a great Saviour; but she could not rest until she was assured that all was right, not feeling any trouble now about her sins. I told her if she depended entirely upon Jesus, and trusted in His merits and on nothing in herself, the peace this dependance afforded was the true peace she had been praying for, and not a false peace. We spent some time with her in prayer that her faith might be strengthened, and that the peace which the Lord had graciously vouchsafed to her might continue. I promised to see her again before I left for England.

The next day she sent for me again; but my friend Mr. Retemeijer not being with me when I called, I found it difficult to understand what she had to tell me. She wished to let me know that her peace still continued. Finding she could not make me understand what she said, she took my arm and stroked it, to shew me that it was smooth with her mind, meaning *peace*. I called again the following day with Mr. Retemeijer, and learned that she wished us to ask her Medical Attendant's permission for her to leave the hospital, and go to her sister's house. We did so. He said he feared that she might possibly die on the way, if we attempted to remove her. He however said we might tell her he did not object to our doing so in the following week, adding, "she will probably be dead before that time!" On the following Monday

she was removed from the hospital, and we called to see her on the morning of Tuesday. As we entered the room where she was lying, Mr. Retemeijer thought from her appearance that she was dead. I took her by the hand, and inquired if her peace still remained; and if so, to press my hand, if she had power to do it. She had sufficient strength to do so, but not to speak. I then asked if we should pray with her; and she again pressed my hand. We prayed; and Mr. Retemeijer said that, while doing so, her face looked like the face of an angel, and she shortly afterwards expired. While we were praying with her, several of the neighbours entered the room, and I embraced the opportunity of speaking a few words of exhortation to them and the poor woman's sister. They were all in tears, and promised to lead in future, a better life, and give their hearts to Jesus. We again saw how wonderful and mysterious are the ways of Providence: the poor sick woman having desired to be removed to her sister's house, was the means of our carrying the glad tidings of a crucified Saviour to that dark abode of wretchedness and vice.

In 1861, we met at Utrecht several Missionaries from the Cape, and others from Scotland, who were preparing for labours in the Dutch Colonies of South Africa. We gave a lesson to several of them upon our Alphabet and method of teaching the Blind to read. They promised to instruct their fellow-students, nearly twenty in number; and by this means we hope to reach the Blind in many of the Missionary Settlements of South Africa. Since then, an Institution for the Blind has been opened in Utrecht, where they are taught to read our Books, and to earn something towards their own support by various kinds of handicraft.

When at Amsterdam, in 1865, I addressed a Meeting on behalf of the Blind. At the close of the address a blind man expressed a wish to speak to me. He said that a few months before, he obtained his living by playing music at a public-house, for which he received about twelve shillings per week. The Agent before-mentioned, employed by the Directors of the Rotterdam Blind School, met with him, and gave him a lesson in reading, leaving with him a copy of Psalm 34. He read it, and became seriously impressed that his mode of obtaining his living was not such as was pleasing in the sight of God. He thought and prayed much about it; and at length came to the conclusion that he ought to give it up, feeling, as he said, that he had served the devil long enough, and that it was now time he served God. One difficulty appeared great,—how should he get a living for himself and his wife? While he was considering these things, he asked his wife if she would like to hear him read. She replied, “very much.” He then read Psalm 34. When he had finished, he told her what he thought about giving up playing at the public-house; “But,” he said, “my dear, how shall I get support for you?” “Why,” replied his wife, “have you not just read, ‘The righteous cry and the Lord heareth them, and delivereth them out of all their troubles?’ Let *us* cry to the Lord.” They knelt in prayer, and rose from their knees with a determination that he should no more play at the public-house, and that they would cast their care upon the Lord.

The landlord of the public-house sent to know the cause of his absence. The man returned for answer, that “He had served the devil long enough; and that he could not come again, but must now serve the Lord.” The inn-

keeper, thinking an advance of money might be a temptation, offered him fifteen shillings a-week, instead of twelve shillings; but the bribe did not succeed. He then promised twenty shillings a-week, but with no better success.

A Christian gentleman hearing of the case, sent for the poor man, and inquired if there were many other blind adults in the city; and if he thought they would like to come to a School, and learn to work, should one be provided. The man inquired, and soon heard of sixty persons who would like to come. The gentleman made an effort to raise sufficient funds to procure a room, and open a School. When I was at Amsterdam, the room was being prepared, with proper fittings for a workshop; and the blind man and his wife were engaged as Teachers, to commence the work as soon as the room was ready. Sufficient means were provided for their support till the School was opened. Thus their cry was not raised to heaven in vain; the Lord heard and delivered them out of their troubles. How frequently we see, as in this case, the conversion of but one person resulting in a blessing to many!

At one of my visits to the Rotterdam Hospital with Mr. Retemeijer, he introduced me to a poor blind man, who had long been seeking for assurance that his sins were forgiven. After some conversation with him respecting the state of his mind, and his desire to realise that his sins were forgiven, I said, "Repeat after me what I am about to say. 'I believe I am a great sinner.'" He said, "I believe I am a *very* great sinner." "Now say, 'I believe Jesus Christ is a great Saviour.'" He repeated, "I believe Jesus Christ is a *very* great Saviour." "Now say 'Because I believe I am a *very* great sinner, and

because I believe Jesus Christ is a *very* great Saviour, and able to save me, I have everlasting life.'” When he had repeated these words, he clapped his hands, and said, “Oh! now I have it, now I have it; I have eternal life!” An old man in the same ward having overheard what had passed, came slowly across to me, and with a trembling voice said, “Oh! sir, may I say so too?” I replied, “If you from your heart feel you are a great sinner, and desire that the blood of Jesus should wash away your sins, believing that it can do so, you may repeat what this poor man has said.” “Then,” said the old man, “I will; for I do believe it.”

Upon another occasion, when in Rotterdam, I found a blind man who had learnt to read my books a few years before, and who had lost his sight by cancer. In course of conversation, I inquired if he did not think the Lord had dealt hardly with him, in permitting him to suffer so much pain. “No sir, no sir! it is all love!” I asked, “Do you not dread the future, as regards the sufferings you may have to endure?” He said, “No, sir; I am going to Jesus!” This man, by his conversation and exemplary patience, was made a great blessing to the other inmates of his ward. The love of Jesus seemed to outweigh every suffering.

The same day we visited a poor blind woman at the point of death, who had been dismissed from the Hospital as incurable. Her sufferings had been very great; but her patience and sweet resignation were most remarkable. We found her lying on a bed of rags upon the floor; two of our embossed books were by her side, which she had been reading. On being told we were come to see her, she expressed much gratitude. When conversing with her, I enquired what was her prospect as

regarded her future state. She said, "I am going to Jesus!" I said, "Do you think the Lord has been kind to you in appointing you to suffer so much, and laying the hand of affliction so heavily upon you?" She replied, with much emphasis, "Yes; it is all love!" The glorious prospect of the future seemed to outweigh every present privation and affliction; by anticipation, the "far more exceeding and eternal weight of glory" more than compensated for every suffering.

What a contrast to the condition of the two previous individuals was that of a dying man we next visited! To use his own words, "he was without hope, and had but the gloomy prospect of being lost for ever!" We read and prayed with him; but he said it was all of no use, God had cast him off for ever,—“He has shut me up to myself; there is no hope!” It seemed in vain that we pointed him to the blood of Jesus; we told him that the loving Saviour could “save to the uttermost all that come to God by Him.” “Yes,” he replied, in agony of soul, “He would have saved me, had I not been a hypocrite!” I remarked, “Have you not been in the habit of reading your Bible, and having family prayer morning and night?” “Yes,” he said, “but that was a mere form, my heart did not go with it; it was hypocrisy. Oh! I must be lost!” We read again some encouraging portions of Scripture; we wrestled in prayer, we wept; but all seemed to be in vain. “No hope, no hope!” he continued to exclaim; “no mercy for me; it is no use your praying, I am lost for ever!”

Never before was I so forcibly impressed that the effort of man is powerless in the conversion of a soul, without the influence of the Holy Spirit. Yes! God alone can change the heart, open the prison doors, and set the

captive free! Never before had I experienced, to such an awful extent, the effects of reflecting upon a life of mere formal profession. As this poor man said, the remembrance of his past life, in resting on the mere formality of family prayer and reading the Scriptures, seemed to rise up before his mind, at the hour of death, in judgment and condemnation, excluding every ray of hope, and leaving his soul a prey to agonising remorse, darkness, and despair!

Retiring from the poor man, we promised to continue the remembrance of him at the throne of grace; but, his last words to us, on leaving, were, "It is of no use; I am lost for ever!" A few hours later when crossing the mighty deep, on my way to England, I was forcibly reminded of the unfathomable depth of God's love; and I prayed that, out of the abundance of that love, He would look with pity and compassion upon this poor dying man, and by His Holy Spirit lead him in confidence to Jesus.

Not long after, I received the joyful news that the Lord had graciously manifested Himself to this poor man as "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." He had at length found peace in Jesus, and passed to the "rest that remaineth to the people of God."

The Directors of the Institution at Rotterdam were desirous that the benefit of the Reading should be extended to the Blind of the Dutch Settlements,—Java, and other places. For this purpose we prepared portions of Reading in the Javanese and Malanese languages.

CHAPTER V.

MISSIONARY TRAVELS IN FRANCE.

UPON visiting Paris with my son in 1861, I met with a large number of Blind; but after diligent enquiry, could not find that any possessed the smallest portion of the Word of God. By the kind assistance of the Rev. G. Monod, I visited a Protestant blind woman, resident in the Quinze-Vingts, who expressed the greatest delight at the prospect of learning to read for herself. In a few days she accomplished the task; and great was her joy on finding she was able, with her own fingers, to read the blessed words of Divine Truth. When she came to the last verse of the 3rd Chapter of St. John, and read the words, "He that believeth on the Son *hath* everlasting life," she said, "Oh! it does not say he *may* have, or he *shall* have, but that he '*hath* everlasting life.'" Upon leaving, she again thanked us for teaching her to read. After giving her some books, she said, "I will remember you in my poor prayers before the Lord, and ask Him to make all your undertakings result to His glory."

My next pupil was a blind man who obtained his living by singing in the streets, and who learned to read in two lessons. When he came for his second lesson, we found that he had risen at five o'clock that morning to study his reading, so earnest was he to make progress; and when the gospel of St. John was placed before him, he could read any portion of the Book. On being told that

the volume was to be his own, it would have gladdened the hearts of our friends, had they seen the delight with which he bore away the precious treasure.

The following is a portion of a conversation I had with this man, who was a Roman Catholic. I had been speaking to him in reference to his religion, and wished to ascertain his views on the atonement. Upon inquiring how he thought his sins could be forgiven, he said, "They are only taken away by the blood of Jesus Christ." "But is there any efficacy in the blood of Jesus Christ?" I said. "Yes," he replied; "but we must believe in Him, that He has died for us, before we can receive that benefit." I inquired what he understood respecting the atonement made by Jesus Christ. He replied, "I understand it in this way, sir. I believe that God made the world; and that when He made man, He gave him a command; and because God was infinite, the command was infinite. Man disobeyed that command, and consequently broke an infinite law, which required an infinite atonement. Jesus Christ, being the Son of God, and infinite like His Father, when He died in our stead, made an infinite atonement because He was infinite." "But," I said, "how do you expect to benefit by this?" He answered, "If I believe that He made the atonement for sin, and I trust in it as atoning for mine, I shall be saved by it." As regards the acceptance of our prayers with God, I asked if he thought they were received through the intercession of the Saints. He said, "I am not quite so clear about this; but I believe if saints do intercede, their prayers, as well as ours, must go through Jesus to God."

This man had been educated at one of the Blind Schools, where he had learnt to read upon Braille's system; but

he said that many of the Blind whom he knew could not learn upon that plan. I have since heard that he died about six months after I had seen him ; and I trust he is now realising the reward of that faith he professed in the infinite atonement made by Jesus Christ.

Shortly after my leaving Paris, a blind man, an inmate of l'Asile de Courbevoise, who had been taught by a kind lady, was appointed as a Teacher to visit the Blind at their homes. Encouraging accounts respecting the progress of his labours frequently reached me during the following year ; and a grant of £20 was kindly made by the British and Foreign Bible Society, towards supplying the Lending Library with portions of the Scriptures.

In August, 1862, we paid another visit to Paris, and found that about 50 persons, the greater number of whom were Roman Catholics, had been taught to read. Several of these readers learned in one lesson, of which the Blind Teacher himself was an example. In order to see for ourselves the progress his pupils had made, we went with him to visit a few of the blind in their own homes. He first conducted us to a poor miserable dwelling, in a narrow and confined street. We entered a small room, in which were a blind man and his wife. The furniture was of a scanty description, consisting of a bedstead, on which the poor man sat, a chest of drawers, and a few pieces of broken crockery. We found him reading a portion of the Gospel of St. John. This book, which had been presented to him as a reward for his perseverance in learning to read, had been re-covered with cloth by his wife, and elaborately decorated with pieces of gilt and ornamented paper. We were received very cordially, and soon learnt the poor man's history. Previous to his blindness, he had been an engraver in Piedmont ; but he

was then gaining his subsistence by hawking various articles about the streets. We asked if he enjoyed reading his books. Pointing in the direction of a small box, which contained his little stock-in-trade, he said, "I would rather sacrifice all that I possess, than part with one page of this precious Book!" Soon after, this poor man left Paris, and was lost sight of for several months, when a letter was received from the daughter of the English Chaplain at Marseilles, stating that he was residing in that town. He had sought an interview with the chaplain, and told him that, although formerly a Roman Catholic, he was desirous that his newly-born infant should be baptised in the Protestant faith. He also requested to have a few pages of the embossed reading to carry with him, to instruct any Blind he might meet with in his wanderings. He had already taught three or four persons, and was desirous of showing his appreciation of the boon he possessed, by endeavouring to spread the knowledge of the reading wherever he went.

We were invited to meet another of the readers one evening at the house of a Christian friend. He was an elderly gentleman of 75 years of age, and formerly Mayor of Trouville, in Normandy. The meeting was truly touching. The dear and aged Christian threw his arms around my neck, and kissed me, whilst the tears ran down his venerable face: "Bless you!" said he; "you have opened up a new life to me, my Book is my every comfort; and I am rejoiced to see you, to thank you; but now you are here, I scarcely know how to find the words to do so. The Book has given me peace of soul." The same gentleman, whilst Mayor of Trouville, assisted the late king, Louis Philippe, in his escape from France, and supplied him with the great-coat he then wore.

Passing up the Boulevards des Italiens one day, my son saw a man sitting behind a barrel-organ, which was placed upon a stand. He appeared to be blind, and was reading a book. As my son drew nearer, he perceived it to be one of our embossed copies of St. John's Gospel; and, on entering into conversation with the man, he found it was his custom to carry it upon a shelf attached to the under part of the organ, so that, when tired of playing the instrument, he might sit down to enjoy his reading. As soon as he found who was speaking to him, he said, "Is your father going to send us more books? I have read these so many times, that I quite long to have the whole Bible." His wife told a lady who called to see him about his books, that he was reading them nearly all night long, and that he derived great benefit from them.

During two years an Evangelist had been employed, who had instructed 60 persons to read; these, together with those taught by the Home-Teacher, numbered about 150.

At Nice, a lady met with a blind man who readily learnt to read the 14th Chapter of St. John; and I afterwards sent him the entire Gospel, which he esteemed a great boon. Shortly after the receipt of the Gospel, the Priest of the district in which the poor man lived, called at his house, and asked to see the book. It was produced, and the man read a portion of the blessed truth, when the Priest exclaimed that it was "Sorcery!" and that the book should be burned. The Priest afterwards went to the landlord of the house, and told him that the man was a heretic, and must be sent away from his rooms. Not satisfied with this procedure, he lodged the same complaint with the Committee of a

Society which allowed the poor man a small amount weekly towards the support of himself and family. The next morning he was cited to appear with his book before the Board of Directors. He obeyed, and by their desire read a portion of the Gospel; but instead of this producing the effect which the Priest expected, a favourable impression was made; and he was permitted to continue the use of his book, upon condition that he should neither read nor teach it to others, and was promised a continuance of the weekly allowance he had before received. The man, I am informed, has since removed to Florence, and has taught several blind persons to read.

CHAPTER VI.

MISSIONARY TOURS IN THE UNITED KINGDOM.

1862.

WHILE the work of extending the Bible among the Blind of the Continent, and in more distant parts of the world, has been successfully carried on, its progress in Great Britain and Ireland has been equally encouraging. It has been estimated that, in the United Kingdom, there are about 30,000 persons deprived of sight. To meet their spiritual wants, Societies have been formed at various places, for sending Teachers to the homes of the Blind, to instruct them in reading upon my plan, and to lend them books free of charge.

In 1862, accompanied by my son, I made a tour through the West of England, and a part of Scotland and Ireland, visiting several of the provincial Home-Teaching Societies *en route*.

In Birmingham, I found that two Teachers were employed by the Society in connection with the Edgbaston School for the Blind; and that upwards of 90 persons had then been taught. A large number of readers has since been added.

The Liverpool Home-Teaching Society was in a flourishing condition; and since the commencement of the Society, 432 blind persons had been visited at their own homes. The number of pupils then on the Register was 268, a large portion of whom read with rapidity and ease.* Finding many who were visited by the Teachers were in a sad state of destitution, some friends of the Society were induced to open workshops in which the Blind might be taught trades, and to provide materials for such as were already acquainted with a trade, and give them adequate remuneration for their work. This branch of the Society's operations has been productive of the most happy results. Many who, at one time, were unable to earn a shilling, are now (through the teaching and assistance given them by this Society) earning from 10 to 18 shillings per week. In connection with the work-rooms is a large shop, where the goods made by the blind are sold.

During my stay in Liverpool, I was invited to give an address at a "12-o'clock prayer-meeting," which had been established for some time at the workshop of the blind in Broad Street. The prayer-meeting originated

* In 1872, the Society had 184 learners on the Register, in addition to 361 who have been taught to read; making a total of 545 benefited by this Society.

under the following circumstances:—Miss S., a blind Teacher employed by this Society, invited one of her pupils (a lad) to accompany her to a religious meeting. At the meeting, an address was given upon the words, “The wicked shall be turned into hell, and all the nations that forget God” (Psalm ix. 17). This portion of Scripture was repeated by the speaker several times during the address. The boy was seriously impressed that he was wicked, and should be turned into hell. He wept much; and on leaving the meeting, prayed that the Lord would not send him to hell. The next day, he told a lad of his own age, at the workshop in Broad Street, what had occurred the evening before; and he also became seriously impressed with the words. They resolved that, after the other blind workers had gone home at 12 o’clock, they would remain, and pray together. The lads did so for several days in succession, supposing that they were unobserved by any of the officials of the workshop. They had, however, been noticed by the basket-work teacher, who readily gave them permission to continue their daily devotions; and, I believe, occasionally united with them in prayer. Others soon joined them: till at length a mid-day prayer-meeting was established, which on the day of my visit was attended by a large number of the blind. Great blessings appear to have attended these meetings for prayer.

Miss S. also gave the following interesting account of one of her blind pupils in a workhouse: “He was a man who had been taught to read, and seemed greatly to enjoy the books. After a time, my visits seemed less acceptable to him; and upon inquiry, I found that his books were seldom read. One morning, when I called to change his books, and to tell him that

I should not be coming again for a month, as I was going into the country for a holiday, he said, ‘You need not trouble yourself to call again when you return, as I shall not require any more books.’ I was much surprised, and inquired the cause of so great a change. I soon discovered that infidel works had been read to him, and that he no longer believed in the truth of the Bible. I spoke seriously to him upon the matter, and asked him to allow me to leave with him one more portion of Holy Scripture. He became angry, and told me to leave him, and say no more.

“Before retiring, I left a book containing a Chapter of the Bible in the chair where I had been sitting; at the same time offering a silent prayer that he might read it during my absence, the Word be blessed, and his infidel notions expelled.

“On my return from the country, I called again, and found him in bed. He expressed much pleasure at my visit, and asked me to sit near to his bed-side, as he had something he wished to say to me. He said that, about a fortnight after I had previously called, his mind became exceedingly unhappy; and he felt that he would rather die than live, and determined to put an end to his existence. The time came when he intended carrying this purpose into effect; but he was providentially prevented by a violent pain in his heel, which confined him to his bed.

“Confinement and pain caused his time to become wearisome, and he again longed for his embossed books. Having expressed the wish, an attendant told him that a volume had been left by me, at my last visit.

“The book was handed to him, and it became his constant companion by day and by night. The Holy

Spirit accompanied the 'Word' with power to his heart; and soon he was led with sincere penitence to the feet of Jesus, where he found 'mercy and forgiveness.' 'Now,' said he, 'I am determined never to hear another infidel book read!'

"My joy was very great on learning that the wandering one had 'returned to the fold;' and my heart glowed with gratitude for the gracious answer God had given to my *silent prayer*."

Alston, in Cumberland, was the next place we visited, where the Home-Teaching Society was instituted principally by a blind lady, the widow of a late Vicar of the parish. She was very energetic, and frequently assembled the blind from miles round at her house, to partake of dinner and tea. In her neighbourhood, was one of our oldest, and one of our youngest pupils. The latter, who was only three and a-half years of age, read to me with extraordinary facility for so young a child.

Leaving Alston, we proceeded to Edinburgh, where I was much gratified in witnessing the unwearied zeal of the gentlemen connected with the Scotch Home-Teaching Societies.

To know that 1,200 of the 3,000 Blind of Scotland were being visited and cared for, and that many of them had acquired the power of reading through the instrumentality of these Societies, was truly a cause for deepest thankfulness to God! *

In Glasgow, I addressed a large meeting, at which a goodly number of the blind were present; one of whom read by his fingers before the audience, although, in

* *Vide* Chapter xii.—*Home-Teaching Societies*.

addition to being blind, he was *deaf* and *dumb*. The young man, after reading a passage from the Embossed Book, repeated it by the means of manual signs to his Teacher, who afterwards interpreted it to the audience.

After addressing a Meeting at Greenock, I visited several parts of Ireland, and, with the Rev. Dr. Neligan, Chaplain to the Molyneux Asylum, attended a number of meetings held on behalf of that Institution.

In the following year, accompanied by the Rev. Dr. Black and other gentlemen, I advocated in a similar manner the claims of Miss Pettigrew's Institution for the Blind, Marlborough Street, Dublin.

From time to time, since 1863, I have repeated my visits to various parts of England and Scotland, on behalf of the Home-Teaching Societies, and have been much encouraged by their continued success.

CHAPTER VII.

NORWAY AND SWEDEN.

NORWAY.

The following interesting accounts have been received from Norway and Sweden.

Extract from a letter received by a gentleman in England from Mr. Mohn, of Bergen:—

“Bergen.

“Very shortly after you left Bergen, according to my promise, I walked out to visit the blind fiddler; but

did not find him at home, as he had been hired by a party who were going on a boating excursion to one of the islands near Bergen, called 'Askoe,' to amuse them with his music during the journey. I therefore begged his landlady to send the young man to me on his return. He came as soon as possible, with an expectant expression on his countenance. He had been told what he might expect from me ; but he had little hope that he would be able to *feel writing*, because, as he afterwards explained, he could not praise his sense of touch. How great was his surprise, however, when, seated at a table with the papers before him, he found he could clearly recognise each embossed letter ! 'Yes,' said he, 'this writing I can indeed learn ;' and his face appeared quite lighted up. He has a little girl who leads him through the streets, and and who knows her letters ; so, with her, he has a little teacher at hand. I gave him the papers from which to learn, and promised shortly to visit him, and examine what progress he had made.

"A few days after, we met in the street ; he was accompanied by two little boys, one of whom carried his fiddle. I said, 'Good evening !' and immediately he knew who was before him. He trembled with pleasure, and could scarcely speak for emotion,—perhaps to some extent from excessive bodily debility. 'Well,' said I, 'do you know your letters yet ?' 'Yes,' replied he, cheerfully ; and he went on to tell me that the first evening after he left me, he had no peace until he had learnt all the letters, that he might be able to read ; while all under his roof slept, he learnt them in the dead of the night. I was so moved by his account, that I promised him I would apply to you, to learn if it were possible to procure for him a Norwegian Testament."

Upon the receipt of the letter, some books were embossed and sent to him, which added greatly to the pleasure already afforded.

I have heard that a School for the Blind has since been instituted at Christiana, where many thus affected benefit by the Reading.

SWEDEN.

The British and Foreign Bible Society, more than 20 years ago, sent to Stockholm 500 copies of St. Luke's Gospel, printed in the Roman letter. A gentleman who afterwards visited Stockholm in 1853, made inquiries upon the subject, and took with him a specimen of my type. He learnt that the copies of St. Luke sent by the Society had never been read, excepting by a few of the children in the Institution for the Blind at Manilla. An examination of the more simple and distinct Characters of my Reading immediately produced the exclamation, "This is what we want!" The number of the Blind in Sweden is about 5,700, or a proportion of 1 to 700 of the whole population! Several persons in Stockholm promised to make an attempt to teach some of these poor sufferers, if books were supplied to them; and a Swedish lady (at that time in England) was so delighted with the simplicity of my type, that she also promised, on her return home, to endeavour to engage her friends as teachers. Some Chapters of St. John's Gospel in the Swedish language were at once stereotyped, and 84 copies were sent to Stockholm on trial; and letters were shortly afterwards received, stating that several persons were using them in teaching the Blind to read.

Soon afterwards, Mr. Knolleke received a letter from the Rev. A. Senft, of Stockholm, from which the following

is an extract :—“ I had a visit this morning from Mr. Borg, Director of the Institution for the Blind in Manilla, accompanied by the Head Teacher of the same, Lieut. Klingspoor. Both of them requested me to present, through you, to all the kind-hearted friends who have made such heavy sacrifices for the poor Blind of Sweden, their most sincere and heartfelt thanks for what they have done. Moon’s System has now been tried amongst us; and the result has proved that it far surpasses all its predecessors in clearness and intelligibility ;—and this the above-named gentlemen particularly requested me to tell you. They venture, however, one step further, and, emboldened by the kindness already shown, prefer the wish that they may now be furnished with a portion of the Scriptures, printed according to this system; and for that object, they would propose the gospel of St. John. Should their wish be complied with on the part of our noble benefactors in England, they would thereby acquire fresh claims to our gratitude; and what numbers of those who are now outwardly blind, might, by that means, have the eye of faith implanted in their souls !”

In compliance with this earnest request, the Gospel of St. John was stereotyped in Swedish, and six copies were sent over as specimens, with some other books. In acknowledging the present, Mr. Borg says, “ The Blind in the Swede Institution thank and bless you for your letter, and for the excellent books. They feel very easily every letter of your Reading.” In another part of his letter he asks for an additional supply of the Gospel of St. John, on behalf of the indigent Blind in Stockholm. The British and Foreign Bible Society kindly made a grant to the Institution of 50 copies of the Gospel printed from my stereotyped plates, 12 copies of

the 14th Chapter of St. John in wider lines for beginners, and 12 copies of the Epistle to the Ephesians.

A letter received by Mr. Knolleke from the Rev. A. Senft, Stockholm, thus describes the joy and thankfulness excited by the expected arrival of these books:—"I am requested to express the most heartfelt gratitude of the Directors of the Institution to our English friends, whose never-ceasing charity is so great, that it indeed can only be rewarded by Him 'who is able to do exceeding abundantly above all we can ask or think.' And the Blind themselves!—I wish you could have seen how the poor girls jumped for joy at the cheering intelligence that they should receive the Gospel of St. John, printed after Moon's System! And although that feeling, so dear to youthful age, could not be seen beaming out of their extinguished eyes, yet it shed its enlivening rays all over their features. It was a gratifying sight indeed!"

In 1854, Mr. Senft further writes:—"Brita Elison was born in 1806; most of her time was engaged as a servant till the year 1845, when she lost her sight, and was admitted to a place in the poorhouse at Sabbathsburg. This severe affliction became a blessed means in the hands of the Lord to bring her to the knowledge of her deep want of spiritual light. She sought and found Him who said, 'I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.' On the 1st of March, 1854, Mr. Hyerti, a benevolent Christian, with whom I had left a copy of the 14th Chapter of St. John printed according to Moon's system, began to teach her the alphabet; but as his time was very much taken up, she mostly worked by herself; and with a little assistance from a man living in the same poorhouse, she was able after a month to read with ease.

This was a great enjoyment to her. She learnt the 14th Chapter, and from some friends she got the four first Chapters of St. John; but this made her wish for more. She then came to me, and asked if the whole of the Bible was printed in that way: she would do anything if she could only get more of the Holy Scriptures, which she could be able to read herself. I then promised to try to procure them for her at the earliest opportunity. When I was so happy as to be able to give her a copy of the whole of the Gospel of St. John, and one of the Epistles to the Ephesians, which I had got from Mr. Knolleke, her joy was indescribable. Her own words to me were, 'Give my best thanks to the good gentleman, and tell him that he could not have brought a greater joy with him to Sweden. I will in eternity praise the Lord for such a valuable gift!'"

The following is an extract from the London Home-Teaching Society's Report for 1869:—

"We have had great pleasure this year in enabling a devoted Swedish lady to commence Home-Teaching in Moon's type, in a small way, in Sweden, where the proportion of the blind to the sighted is 1 in 700. This lady, who superintends a small Institution near Gottenburg for Deaf-Mutes and Blind Children, came over to England three years ago, to obtain information respecting our Benevolent Societies. She became greatly interested in the Home-Teaching of the Blind, and has since endeavoured to get the system adopted in Sweden. In Finland the Government is anxious to do something in behalf of the Blind, who are, in proportion to the population, very numerous. This prevalence of blindness may be partly owing to the terrible privations to which the inhabitants are frequently exposed. 'During the famine of last year,'

writes our Swedish correspondent, 'thousands perished through starvation; and very many of the poor Finlanders were reduced to feed upon a mixture of clay and chaff, and in other parts some of the Swedes were but little better circumstanced.'

"Our friend having hitherto tried in vain to get the plan of Home-Teaching adopted in Sweden, thought it desirable to begin it in a small way herself; and informed us that, if she had any means of meeting the expense, she knew a young woman, formerly one of her blind pupils, well-suited to the work, whom she could at once engage in it. We sent her £5. The young woman, Amelia Olsson, was delighted to be so employed, and was very successful with her first pupil, the blind mother of a deaf-and-dumb child, whom she reached by a railway journey of 60 miles. After remaining a fortnight, she left her with a stock of books; the whole expedition being accomplished at a trifling cost. She has since then been to a nearer pupil, a poor old lady in distressing circumstances, and very desolate; but she has left her happy in the power of reading, and has given her a supply of books, which will be afterwards renewed.

"Our friend has since met with a very able and devoted Teacher, as well as a younger one, both of whom she has engaged in home-teaching; and thus, with the small sum which we have sent her, and a grant of Moon's embossed books from the Bible Society, she has set three Teachers to work, and says, 'If I fail to interest others in behalf of Home-Teaching in our country, I will try, with the help of God, to set it a-going by the invaluable assistance your Society has afforded us: and when people see some fruit, they may be a little more interested in the matter.' After speaking of other subjects of instruction,

she adds, '*but it is THE BIBLE which will be for ever and ever the friend of the Blind.*' "

I add one more extract from the same Society's Report for 1870, shewing the further efforts of this kind and zealous lady, and the successful progress and blessing of the Home-Teaching through her instrumentality:—

"The very interesting Home-Teaching work in Sweden, mentioned in last year's Report as having been begun under the superintendence of a lady who devotes her whole time, strength, and means, to an Institution for Deaf-Mutes and Blind Children at Warfurt, near Gottenburg, has accomplished some blessed results already. Her heart yearned over the numbers of the Blind scattered throughout the country, without having any means of learning to read within their reach. Our last year's grant of £5 encouraged her to make a beginning, by sending out Amelia Olsson as a home-teacher, whose successful work was mentioned last year. Since then her health has utterly failed; but our friend, Miss K., has met with a valuable helper in a young man, Mr. Johanssen, an engineer, who lost his sight some years ago by an explosion of nitro-glycerine, and is now very zealous in behalf of Home-Teaching in Sweden. He travelled a good deal with much success in teaching the Blind; and has, at Miss K.'s request, done some work in Gottenburg. She has since sent him to teach a man named Kellier, whose story is a very painful one. He was a policeman; and nine years ago, in the performance of his duty, the rage of some miscreants was so great against him, that they seized him by surprise, and put out his eyes. Miss K. sent him some embossed books, but had no means of getting him taught. He was living at a distance of 90 English miles from Gottenburg, and she sent Mr. J. in a steamer to give

him one day's teaching. On the day of his arrival Kellier was absent, and Mr. J. feared he might have to return without seeing him; but the Lord, who is rich in mercy, wonderfully ordered that Kellier should unexpectedly return to his home, and that the steamer should be delayed by a storm, so that Mr. J. was enabled to give a few hours of teaching to Kellier; by which means, to the amazement of the bystanders, he had, being desirous to read, learnt to spell, and even to read a little. When the steamer came up, by which Mr. J. was to return, the Captain was so kind as to give him a free passage: so that the whole excursion, together with the expenses of his work at Gottenburg, amounted to only £1 3s. 6d.; and our friend, who manages her work with as much economy as zeal and skill, had still £3 left of our £5 when she wrote last. Circumstances have delayed our receiving more recent accounts, but we hope shortly to hear of her further progress."

CHAPTER VIII.

LABOURS IN THE EAST, &c.

EGYPT.

There are many blind persons in Egypt, of whom a large number are Schoolmasters; and I am informed by Missionaries from Cairo that they rank amongst the most literary men of the country.

The following is an extract from a letter received

SPECIMENS OF Dr. Moon's Type for the Blind. AS APPLIED TO FOREIGN LANGUAGES.

English,

O U \ I A - • F \ N • I C • A \ - I N • F A V F N .

French,

N O - \ F < F \ F > U I F / A U > C I F U > .

German,

U N / F \ V A - F \ I N C F • I F F L .

Dutch,

O N Z F V A C F \ . C I F I N C F • F F F L F N

Danish,

V O \ V A C F \ . C U / O F I • I F L F N F .

Swedish,

I A C F \ V A \ . / O F : A / - I • I F L O F .

Russian,

O N U L ÷ A N < . C / N I A ÷ A ÷ L U L C A > < .

Arabic,

I - I U I I U F > N > I U A F O I / J > / Z F . A I A F S

Armenian,

N < < - J F V / F N F / F A I N : > N / U .

Greek,

F N A \ C F F N • L • I • / .

Hindustanee,

A I • A F • A \ F U • A < : J O • A / F • A N < A \

Pingpo,

A • - L A • A • - - I A L S • - ' I N - Z < O N I - I O :

from one of the Missionaries (Dr. Lansing) at Cairo, by which it will be seen how quickly the Blind there learn to read by my books embossed in Arabic, and what an extensive field of usefulness the Lord has opened up to us in this portion of His vineyard:—

“I lately gave your volume, containing the 14th Chapter of St. John, in Arabic, to one of the blind schoolmasters here. He learnt the Alphabet in one lesson, and commenced the Chapter. I left him at sunset, and the next morning at sunrise he came to my house, and read the whole of the book, which he appeared also to have accomplished the previous evening, before going to bed; which is a good proof that the System is excellent.”

A poor blind girl in Cairo, named Wordy, was daily sent out by her father to beg for his support, he being a very idle man. Dr. Lansing found her, and took her into his School for instruction; she soon learnt to read, and became a pious child. She was afterwards appointed as Teacher in a School in Upper Egypt; and in 1869, when Dr. Lansing called upon me at Brighton, he said that, before leaving Egypt, he paid a visit to Wordy's School, and stayed there till the next day. Happening to awake in the night, he heard her reading aloud from a copy of the Arabic Psalms we had sent to her.

In the morning, before he left, she enquired, “Are you going to England, and shall you see the gentleman who sent the books?” On his replying in the affirmative, she said, “Please tell him, when you see him, I am so hungry, I want all the Bible!” “Blessed are they which do hunger and thirst after righteousness.”

With the co-operation of kind friends in Cairo, Home-Teaching has been recently introduced among the Blind

of Egypt; and I have been encouraged in the effort by a Christian lady in England, who has kindly given £100 towards commencing the work. We earnestly hope that other friends will follow her benevolent example.*

SYRIA.

A very interesting work was commenced a few years since on behalf of the Blind, in connection with the Syrian Schools at Beirut, by the late much-lamented Mrs. Bowen Thompson. The nature of the work cannot be better described than by quoting her own words. Writing from Beirut, Mrs. Thompson says:—

“We had a charming day with our dear children on Sunday afternoon. Moon’s System for teaching the Blind to read, excited great interest among our dear girls. Seated in their midst, under the shade of the Zeuzaleh Avenue, and inhaling the sea-breezes from the deep blue Mediterranean, I took Moon’s Gospel of St. John, with the sight of which many had become familiar from seeing little blind Jasmine, the Druse girl, learning to read it in the Elementary School. I commenced with teaching the Alphabet to six of the elder pupils; but it was delightful to see the younger ones flocking round,—some seated on the door steps, some standing behind, and others sitting on the pebbled pavement. As each girl was asked her letters, the others would beg, ‘May I say it; I know it?’ and then, instead of six children, some twenty learned to read their Alphabet in less than an hour. They then commenced writing words on their slates, and succeeded so well, that I left

* For further particulars of the work in Egypt, *vide* Appendix.

them to write out the first verse of the 1st Chapter of St. John. On my returning, an hour afterwards, I found that Feridi and Hannie had both written out some six verses in the Characters.

“I then told the children of the conversation to which it was once my privilege to listen, which took place at the Barnet Conference, between Dr. Moon and some fifteen blind persons, who were seated in a circle in Mr. Pennefather’s beautiful parsonage grounds. They became more and more concerned for the blind; and when I asked who would teach the blind during the holidays, many hands were lifted up; when some dear children looked very sorrowful, and said, ‘But I don’t know any blind whom I can teach!’

“By way of encouragement, I told those of the girls who I felt could really teach, that I would write to the Bible Society in England, and ask them to give an English Reference Bible, with gilt edges, to any girl whom I could report as having taught a blind person to read the Bible. Bright and full of hope, they exclaimed, ‘I hope the Bible Society will have to send many beautiful Bibles; all the girls will teach a blind child to read!’ Hannie said, ‘I hope I shall have three blind pupils, for there are three blind children near our house.’ Dear little Miriam F., who lives in a grand house standing by itself, seemed perplexed how she could get to any blind person. Suddenly her countenance brightened up, and she said, ‘There is a poor blind man living near our house; I will teach him!’ Some of the girls said, ‘Would it not be a shame for Miriam to teach an old man?’ I said, ‘Not at all; God will bless the efforts of little Miriam, as He did those of the little English girl who learnt to read the Irish Bible, that she might teach old Cornach to read the

blessed book for himself.' I promised to procure ten copies of the Embossed Gospel of St. John.

"A more willing band of young Teachers for the Blind, it would not be easy to procure; and the kind aid promised by Dr. Moon, will be applied to the most industrious; and some of the children are needy.

"Some of our dear children have taken their books with them, not merely to study, but to teach others. I have put several of them to help in the Branch Schools, which will have only short holidays; and the regular Teachers require a change and respite."

The following letter, referring to the same subject, I received from Mrs. Smith, sister of the late Mrs. Bowen Thompson:—

"Dear Dr. Moon,

"When we had the pleasure of meeting you at the gathering of friends at the residence of Miss S., for the Syrian Schools, Mrs. Mentor Mott gave an account of the many blind people, both children and adults, in Syria. My dear sister, Mrs. Bowen Thompson, has ever taken a special interest in the Blind: she learnt to read your raised types both in English and Arabic, and has been a means of cheering many a dark and sad hour by some rays of the Word of Life. She has for some time had several little Syrian and Druse girls, who are quite blind, in her Schools at Beirut. She says the poor little things were utterly neglected; were never washed or combed, and indulged with a clean frock, because 'they could not know the difference,—so what good was there in that?' She has, however, not only clothed them, but, by God's blessing, also taught them to know and love the Saviour; and from being the objects of the greatest misery, they are now among the happiest of the happy band.

“She has taught your System to one of our intelligent Ministers, who will be able not only to teach the Children in the School, but, as these Syrian girls so truly love to do, go about among his blind neighbours, and teach them also.

“The Rev. John Frazer, a Scotch clergyman, now labouring in Syria, in a letter dated July 22, speaking of the Examinations of our large Schools, when above 1,000 visitors were present, says, ‘To me, the most touching and interesting feature in all the Examinations was, the attempt of two blind children to read in the raised characters. It quite went to my heart.’

“May the Lord’s blessing rest on you in your manifold labours to bring light into the dwellings of darkness and sorrow.”

Mr. and Mrs. Mott have also very devotedly exerted themselves in behalf of the Blind of Syria. The following is a portion of a letter received from Mrs. Mott in reference to one of the adult pupils who learnt to read:—

“My dear Dr. Moon,

“You may have read in our last Report the account of Abon Selim, the blind Damascus merchant. His daughter is one of our pupils. When my husband commenced the work among the Blind, she begged her father to come to the School and learn; but pride long forbade him to sit on the same bench with the poor. When he came, he was much interested, quickly learnt to read the raised characters, and asked permission to take the book home at evening. He lives with his brother, where, according to the eastern custom, friends are in the habit of meeting nightly for conversation, cards, smoking, &c. They were greatly interested in seeing Abon Selim read ‘with eyes in his fingers,’ as they termed it; but soon *they*, too, were interested in the

sacred truths contained in the Gospel, and 70 of these gentlemen signed a paper agreeing to read the Word of God. They were chiefly members of the Greek Church, men of respectable families; they furnished our blind friend with money to purchase Testaments for them, and steadily adhered to their resolve to search the Scriptures. This they continued to do for more than a year; and I had the great privilege of being present in the Church when several of them stood up, and, renouncing the errors of their creed, declared themselves Protestants; after which, I had the unspeakable privilege of partaking of the Lord's supper with Abon Selim, our blind friend, and several of his seeing friends, whom he had been the honoured instrument of bringing 'from darkness to light, from the power of Satan to God.' Abon Selim is a *true* Missionary; often he goes to cafés, and, led by a young boy, takes his seat amid the men who are smoking and gambling and sipping their coffee, and, opening his portion of Scripture, commences reading the Word of Life to the suddenly-attentive listeners. Often he will take a small Testament from his zenaar, and, offering it to one of his seeing audience, ask that the alternate verse may be read. It is for this faithful servant of his Master, dear Doctor Moon, that I want to enlist your help. Abon Selim lost his all at the time of the massacre in 1860, and his brother has generously given him and his wife an asylum ever since; but I am very desirous to employ him regularly as a Bible Reader and Teacher, with a salary which will enable him to go from place to place. He must have a boy to lead him; and this boy must be kept. Can you in any way assist us in raising a sum of £30 a-year for their support? I need not urge, or commend; I just, dear Doctor Moon, lay the

matter before you. Abon Selim is now a tried and most faithful Missionary ; and marvellous have been the results of his simple faith and active work."

The following touching letter I received from a blind pupil of one of the Syrian Schools at Beirut :—

"Dear Sir,—I am very glad to say to you that I am able now to read very good in Arabic ; and at the beginning of this year, I began to learn English. I cannot, sir, express to you my gratitude for the Embossed Letters that you have invented for us, in order that we may read the Book of God. For that, I and the other Blind in our School, do always pray God to bless and recompense you. With the greatest pleasure I inform you also, that, in these last days, one has made us a machine for writing easily, and by which I wrote this letter.

"K. ZATOON.

"Feb. 11th, 1869."

CONSTANTINOPLE.

The Gospel of St. Matthew, and various other books, have been prepared in Armeno-Turkish, and sent to Constantinople, where Dr. Riggs has kindly taught many of the Blind to read. Very encouraging letters have been received from him, of which the following are extracts :—

"Constantinople, Jan. 3, 1865.

"My dear Sir,

"You will be interested to hear that copies of the 3rd Chapter of St. John's Gospel, in Armenian, have been sent to Maisovan, Zocat, Sivas, Arabnic, and Karpoot, for the instruction of the Blind in those places. Also that one blind man here is under instruction, who we hope will be qualified in time to instruct others."

“Constantinople, Jan. 1, 1868.

“As soon as the 2nd part of St. Matthew’s Gospel in Turkish is ready, we should like 50 copies prepared. Copies of your Books have been sent to several places in the interior, and we hear of individuals who are benefited and delighted by them. One, who learned to read here, is now studying in our Theological School at Maisovan ; and a blind girl from Baghehyut, near Nicomedia, has also learned to read in the raised characters, and she is gone to Maisovan to study in our Female School there, in the hope that she will be prepared for greater usefulness.”

In a letter to Dr. Riggs, dated April 27th, 1868, Harootune Ezzingatsi, (the blind pupil just mentioned as studying in the Theological School of the American Mission to Western Turkey, at Maisovan), after expressing his thanks for donations which had been sent to him from friends at Constantinople, says : “And now I beg you will have the kindness to express my gratitude to those who have rendered us this most useful service,—both to him who contrived the letters for the use of the Blind, and to those who have contributed to have portions of the Scriptures printed in these letters. To all these benevolent persons I am much obliged ; and I shall not cease to offer prayers for them to our gracious God.”

It may be well to add, that I stereotyped some of the Books above-mentioned at the expense of the American Bible Society.

WARSAW.

“Warsaw.

“Dear Sir,

“Being interested in teaching my father, who is 70 years old, and has been blind four years, to read, I

obtained some of your books in the German language. I came into possession of your St. Paul's Epistle to the Galatians. I conducted my father's studies of it; and in consequence of his broad and hard fingers, the Reading did not at first prosper well; so I got a bookbinder to cut off every line, and paste each down on a sheet of paper at distances of an inch apart.*

“THEODORE LANGE.”

INDIA.

A large field of usefulness is open to us in India, the number of blind there being very great, and particularly in the Punjaub, where many have lost their sight from the dreadful ravages of the small-pox.

We have prepared, at the expense of a kind friend, the Gospel of St. Matthew in the Urdú language, for the use of the blind of North India. Five hundred copies of the Gospel, with other portions of Scripture, have been sent out, and more will follow when needed.

Many of the blind have learnt to read, and are greatly benefiting from the use of the Books.

CHINA.

In China, a considerable number of the Blind have been taught. A young woman at Nyingpo, who received one of the copies of the Gospel of St. Luke in the Nyingpo dialect which I sent out some years ago, frequently sat in the Market-place and on the steps of the Idol Temples (where numbers of persons congre-

* The Epistle to the Galatians is printed with *narrow* lines. The Chapters for learners are printed with *wide* lines, to allow more space for persons with a dull touch to feel the forms of the letters distinctly; this plan is especially useful to persons with hardened fingers and those of advanced age.

gated), and there read the Gospel narrative to the assembled crowds of surprised and attentive listeners. We trust that, in the great day of account, many may be found to have listened to their eternal good, and to have found peace and joy in believing.

At the taking of the city by the rebels, this young person was obliged, with others, to leave Nyingpo; and she afterwards settled at Shanghai, where many others have since learned to read.

CHAPTER IX.

CANADA, THE UNITED STATES, LIBERIA, AND AUSTRALIA.

TORONTO.

Some time since I forwarded to Toronto a small Library of Embossed Books, which were gladly welcomed by the blind; and Mr. McGann kindly taught several to read, who found much pleasure and comfort in the use of them. We trust that the friends of the cause will continue their efforts until the whole of the Blind of Canada are capable of reading the Word of God.

Our first reader in Toronto was a lady 76 years of age! Her joy was extreme when she found she was again able to read the Bible,—a privilege she had not enjoyed for many years.

QUEBEC.

The following is an extract of a letter from Mrs. McCree:—

“Palace Gate, Quebec.

“My dear Sir,

“I feel most grateful to you for your kindness in sending me such a handsome supply of books for the Blind. The box arrived a few days ago, and already it is fast being emptied by the applications for its contents. I intend keeping some of the Books to lend out, particularly the Hymns; for when once they are learned, there is not so much need of their being possessed. The Lives also of Martin Luther and George Stephenson lent, will be a great pleasure to the *many*, instead of as gifts to the *few*. In these colder latitudes there seems to be not nearly so much blindness as in the warmer ones, or even as in England. A poor little crippled girl here, whom I began to teach a few months ago, now knows perfectly how to read. Her difficulty was in learning to spell, but your timely present to her of the Spelling-Book remedied the evil; and if she could write, she would tell you how grateful she felt for your kindness to her.”

UNITED STATES.

In 1870, I received an urgent request from Georgia for a few Books, with which to commence the work of teaching some of the emancipated slaves who are blind. Sir Charles Lowther kindly gave a small Library of our Books, which we trust will be found profitable to the souls of many of those poor negroes for whom they were intended.

In the summer of 1871, a respectable blind man from

Portland (America), having heard of my Embossed Books, called to see me at Brighton, and said he would like to learn to read them. A lesson was given him upon the Alphabet and Lord's Prayer; he called the next day for a book. The 14th Chapter of St. John was given to him, no further instruction being needed. About two months later he returned to America, taking with him a small Library of Books, given by Sir Charles Lowther, to enable him to commence Home-Teaching in his neighbourhood. He has found several blind persons, and we hope much good may result from his efforts.

In response to another earnest request from the United States for supplies of our Embossed Books, Sir Charles Lowther has munificently presented 2,000 volumes, which are being distributed in New York, Philadelphia, Boston, Louisville, &c.

LIBERIA.

The following letters were received from the late Rev. C. C. Hoffman, an American Episcopalian Missionary, in reference to the work he commenced on behalf of the Blind at Cape Palmas, Liberia, in Western Africa :—

“London, Oct. 27th, 1863.

“My dear Brother in the Lord,

“I have daily cause for thankfulness that I went to Brighton, and thus formed your acquaintance; I hope it will lead to blessed results to the Blind on the West Coast of Africa. Not only in our own Mission shall I endeavour to make your System known, but also in other Missions and various parts of the Coast, as I shall have opportunity.

“I propose the following plan for myself, if I have means to carry it out. Firstly, to teach the blind man,

Charles Simeon (a native Christian), to read by your books; then to build him a house at the Native Christian Station (a picture of which I enclose), costing, say, £6. There he will be under my own supervision, and enjoy daily the means of Christian instruction. Your promised offering will support him while he is employed in teaching others. For this purpose, I shall send him to the neighbouring towns to read to the heathen a portion of the Bible in which I shall have previously instructed him. Then, if the Lord open the way, I shall call to the Station the blind native communicant, Susan, and build her a small house, the cost of which will be about £4; and William Wright, another native communicant, could live with Simeon. But both Susan and Wright will need to be supported; this can be done for 10s. a-month each. I shall endeavour, besides teaching them to read, to have them instructed in making baskets, fishing-lines, brooms, mats, &c. Simeon can make the last three articles, and Harvey, a deaf-and-dumb boy, whom I intend to take back to Africa with me, after a residence of three years in England, understands basket-making; and I want to gain some knowledge of the art myself before leaving. Then, I shall have the nucleus of an Institution for the Blind. To a great extent, it will be self-supporting. The news of our work will spread, and the Blind will be glad to go where they have care given to them, and can gain a support. They will then hear the blessed Gospel constantly read and preached, and thus be brought under divine influences.

“May these desires and plans be realised, and the Lord make you a great blessing to the inhabitants of Africa.

“I shall be glad to learn your views respecting my

plans, and to receive any suggestions that you may be pleased to make.

“C. C. HOFFMAN.”

“Cape Palmas, January 1, 1864.

“My dear Brother,

“On the first day of the new year, I write to you respecting my efforts for the Blind. In my letter by the last mail, I referred to the distribution of the little green books where I had opportunity. In reference to the state of things here, I have observed with gratitude providential tokens for good. The plan for building separate houses is not good, for the Blind must needs be taken care of, and require to be with those who will watch over them; therefore we must have one house, and a house-father and mother. God has provided such, I think, in Mr. Menior and his wife,—native Christians, who, owing to the war now raging in their country, have been obliged to leave their Station; and it is the Bishop’s wish, as well as their own, that they should reside at Hoffman Station, near to me, especially that they might enjoy the means of grace and Christian society, of which they have been deprived for a considerable time. Menior is a man of about 35 years of age, is amiable, and has some education, and, with his wife, professes great gladness in the prospect of being useful to the Blind. This is a remarkable providence, as their wishes coincide with our wants; and the Bishop fully approves of, and is interested in the project.

“Secondly, a house large enough to accommodate Mr. and Mrs. Menior, two children, and three blind persons, must be 30ft. by 20ft., and one story in height. Some Christian natives offer to build a comfortable dwelling,

composed of mud and sticks, for £20; but the Rev. Mr. Gop advises sun-dried bricks, as better and more durable. Finding that the increase of the expense will be £50, I hesitate; yet it seems best for the Lord's work to put up a substantial building, which will be the cheaper in the end. Moreover, a kind friend, Mr. Dickson, of Scotland, says, 'Build it of brick, and I will give you £10 towards it.' Our dear friend, Miss Tabbarer, gave me £4 for Susan's house, which I can use for this; and the collection of about £1 at our last missionary meeting has been appropriated to it. So that I have in hand £15. I am now looking to you for what the Lord shall send you; meanwhile, Mr Menior, who is to occupy the house, is ready, if necessary, to advance £22. A kind lady here has commenced a penny subscription to help forward the work. With all these tokens for good, am I not justified in making a beginning? I think so; and in faith, hope, and prayer, I go forward.

"Simeon thanks you for the book; I taught him five letters while he sat by my side. His mother died recently; so, poor fellow, he desires to come to the Home as soon as possible.

"Two young men of the colony, who are almost blind, came to see me to-day. I did not venture to tell them of my plans, lest they should be disappointed; yet, in my heart, I longed to do so.

"I have commenced the house, so far as to lay out the ground and engage the rock for a foundation; and the brickmaker commences on the 4th.

"I propose to give Simeon your present of £1 as soon as he has learnt to read. He is now at Fishton, 10 miles from here; but I hope to see him next week.

"C. C. HOFFMAN."

“ Cape Palmas, May 13, 1864.

“ My dear Brother,

“ Your suggestions, as regards the outlay, were seasonable. By the Lord’s goodness, I owe nothing. I have received about £40, and spent the same; still the house (which is to be a substantial one) is not yet a third part finished. But we are providentially hindered; a difficulty among the native tribes has caused the mason to withdraw. We still have Stewart and Susan at the Station; the former is supported by friends here, and the latter by Miss Tabbarer. Simeon is progressing in his reading at Rochtown, a Station four miles distant. I heard him read nicely a part of the 14th Chapter of St. John the night before last; he is much interested, and studies daily in the Mission-School. I have more hope of him than of the others. Susan is very good: she understands but little English; her progress in reading is therefore somewhat slow. James Stewart is very lazy, and I am doubtful about his principles. I stand in doubt of him; but Simeon, I believe, is a good man. He will come to us when the house is ready.

“ It has occurred to me, dear Brother, that our house should not be for the Blind only, but for all the distressed we can relieve. So I have received into it a native man, armless and with a crooked spine, who is only 3ft. 5¾ins. in height, but of good mind. He begins to read, and can thread a needle, turn a hem, and sew, with his toes. Him, too, I get supported by the people here. He goes daily to School, and is anxious to be instructed in religion; he is docile and humble, and is 20 years of age.

“ Your Brother in the Lord,

“ C. C. HOFFMAN.”

“Cape Palmas, May 22, 1865.

“My dear Brother,

“Am I forgotten by you, that I have had no line for so long? I rather believe that you are much occupied in the Lord’s work, and that time is precious. You will see how slowly I go on here; but we are not hopeless, and have been permitted to do some good. I have done good to myself, if to no one else.

“I have just returned from my sixth journey into the interior, and am very unwell with fever; but trust the worst is over.

“With affectionate Christian regards to yourself and family; and praying that the Lord may be with you,

“Faithfully yours in Christ,

“C. C. HOFFMAN.”

The following is an extract from a printed paper circulated by the Rev. C. C. Hoffman among his friends when raising the necessary funds for the building, &c. :—

“I am furnishing Moon’s Books to a blind lady on the St. Paul’s river, and to a young man at Sinoe. Of the latter, the Minister of the place writes, ‘The blind man is getting on finely; he can read the 14th chapter of St. John’s Gospel with great ease, and improves rapidly. He would like to get other books. He is an American, and a good Christian youth. I know you would be much pleased with him, if you were to see him and converse with him. He has a very good knowledge of the Scriptures, and wants to become a patient or a teacher in your Institution for the Blind, when it is completed. You will find him a valuable young man; he is notorious here for

a pious and honest walk and conversation.' Thus we see some little return for our labour."

The following letter was received from Mrs. Hoffman, widow of the late Rev. C. C. Hoffman, whose death, and consequent loss to the Mission, she announces :—

"My dear friend (for so I feel you to be),

"On the day your kind and interesting note reached here, my dear husband was taken ill; and I think he had not been able to read more than two or three of his letters. For nine days he continued growing daily more feeble, until the morning of the 25th of October, when he peacefully fell asleep in Jesus. He rejoices; we sorrow. I know his heart would have rejoiced in the progress of your work; he was very anxious to complete the House for the Blind, but the Lord has ordered circumstances otherwise.

"I trust I may be able to carry on this work; and I ask you for a continuance of your interest in, and prayers for its prosperity. As I intend still to remain in this Mission-field, I shall, with God's help, do all in my power to have this House, so dear to my husband's heart, completed.

"I pray the Lord to still prosper you in your noble work.

"With kindest regards,

"Yours sincerely,

"C. M. HOFFMAN."

AUSTRALIA AND NEW ZEALAND.

In Melbourne, Adelaide, and several other parts of Australia, many blind persons have learnt to read my Books; and very pleasing and grateful testimonies have been received respecting the comfort they have afforded.

Mr. Thomas James, residing at Ballarat, Victoria, writes me word that he was taught by a Home-Teacher in Cornwall, before emigrating to Australia. As soon as he arrived at Ballarat, he made enquiries for the blind of the district, and found seventeen, twelve of whom he has instructed in my system. One of these has read the whole Bible, and all the others have been much interested by their reading. "God helping me," he says, "I should like to go through the Colony, and do what I can in teaching others."

At the close of 1874, Mr. James sent a large order for books, to augment his Free Lending-Library. This has been supplied, and Sir Charles Lowther, Bart., kindly gave a set of the Old Testament Books for the same purpose.

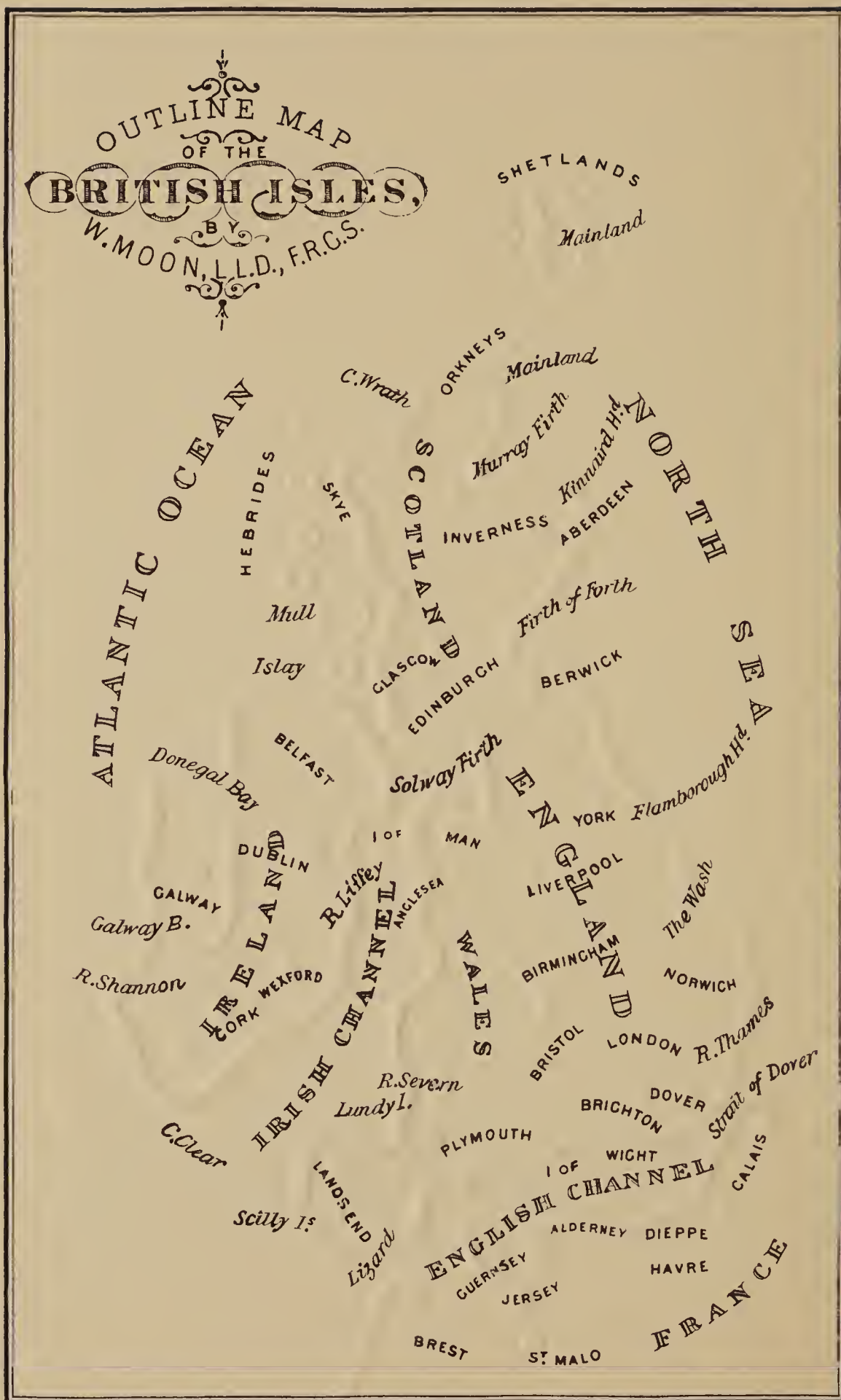
The following letter, in reference to Mr. James's labours, appeared in the Ballarat "*Star*" newspaper a short time since :—

"'HONOUR TO WHOM HONOUR IS DUE,'

"To the Editor of the *Star*.

"Sir,—A day or two ago there was a paragraph in the papers about the baptising of half-a-dozen Chinese at the St. John's Presbyterian Church, in which it was mentioned that a blind Chinese from the Benevolent Asylum read a chapter of the Bible in raised letters. Mr. James, the Blind Teacher, has gone to an immense amount of trouble in teaching this blind Chinese not only the alphabet for the blind, but also to read English; and this, too, without any fee or reward whatever, other than the simple satisfaction of having done what he could to help his brother in affliction. Mr. James is himself not only blind, but also has to work under another great disad-

vantage, viz., the loss of an arm, and that his right one, I believe. As few people are aware of the quiet, unostentatious, but meritorious work which is being done by this blind man, Mr. James, or indeed, that we have such a sterling specimen of humanity in our midst, I think that the public should be made acquainted with his doings. This somewhat remarkable man may be seen trudging fearlessly along with his dog, in all sorts of weather and in all directions, with his leather case of books at his back (chapters of the Bible in raised type), on his road to or from the various blind people, in and around Ballarat; exchanging their books, reading with them, and chatting cheerfully and pleasantly with them all, and so tending to alleviate and soften their hard lot. Mr. James is always eager to find out a fresh subject on whom to bestow his care and attention in teaching to read, and even trudges down as far as Sebastopol and other long distances on his work of benevolence. Considering the general timidity exhibited by blind men in the street, there is certainly something very remarkable and even surprising in the bold, fearless, and quick manner, in which Mr. James walks along the streets, and finds his way about the neighbourhood of Ballarat, and which is the more remarkable, as he was blind when he came out here, and therefore cannot have any 'picture of the locality in his mind's eye.' Although not acquainted with Mr. James, never having spoken to him, I have often admired his praiseworthy conduct, and thought what an example he set to others in a better position, to do what good they could to those less favourably situated than themselves. We often hear of the 'blind leading the blind,' which is not always the most desirable sight to see; but when it signifies,



R. C. Moon, Delt.

UNDER THE PATRONAGE OF



Her Most Gracious Majesty, The Queen.

Dr. Moon's Alphabet for the Blind.

Note.—THE DOTTED MARKS OF THE LETTERS PRINTED OVER THE ALPHABET FOR THE BLIND, SHOW WHAT PORTIONS OF THE COMMON LETTER ARE OMITTED, IN ORDER TO LAY THE CHARACTERS OPEN AND CLEAR TO THE TOUCH.

A B C D E F G

H I J K L M N

O P Q R S T U

V W X Y Z

G O D I S L O V E

THE ABOVE ALPHABET CONSISTS OF EIGHT OF THE ROMAN LETTERS UN-
ALTERED, FOURTEEN OTHERS WITH PARTS LEFT OUT, AND FIVE NEW AND
VERY SIMPLE FORMS, WHICH MAY BE EASILY LEARNED BY THE AGED,
AND PERSONS WHOSE FINGERS ARE HARDENED BY WORK.

in scriptural reading, who can help feeling glad to hear of it?

“THE BLIND TEACHING THE BLIND.”

In New Zealand the Books are read by the Blind with equal facility and pleasure as by those of Australia and other countries.

We hope that, ere long, Societies for Teaching the Blind to read will be formed in New Zealand, and be attended with the same gratifying success attained in other places.

CHAPTER X.

ORIGIN AND SUCCESS OF SOCIETIES FOR SUPPLYING HOME-TEACHERS AND FREE LENDING-LIBRARIES OF BOOKS IN MY TYPE FOR THE INDIGENT BLIND.

It has been very justly remarked in a popular and talented Journal, that one cause why the Blind, as a body, had not, previous to the introduction of Home-Teaching Societies, derived more benefit from the means taken to improve their condition, was an oversight of the fact, that so many adults were intermingled with our seeing population, and unable to learn any type but a very simple and well-raised one. Attention had hitherto been chiefly directed to the instruction of the juvenile blind collected in Schools, while the teaching of the adult blind, who form by far the larger number, many of whom

were plunged suddenly into permanent darkness, in maturer life, through the saddening consequences of disease, accidents, wear of sight in various trades and occupations, and from other causes which are in continuous operation, had been almost entirely overlooked. To establish Schools for these multifarious sufferers from every grade of society, even if Schools were increased an hundred-fold, would be impossible, on account of the various ages, infirmities, disparity of states and conditions, and an endless variety of other circumstances, to which they are subject. Notwithstanding, there they are,—suffering none the less because they are scattered and out of sight.

LONDON.

The Home-Teaching Society for the Blind of London was established through the energy and untiring zeal of a Christian lady, Miss Graham (sister of Thos. Graham, Esq., of Edmond Castle, Cumberland). She devoted much time and effort in the prosecution of the work ; and through her influence and exertion, the Society, entitled “The Society for Supplying Home-Teachers and Books in Moon’s Type,” was instituted in 1855, of which the Earl of Shaftesbury became President ; and the names of the Bishops of London, Carlisle, and Ripon, appeared in the list of Vice-Presidents.

The first teacher employed was a blind man, named William Cooper, who had been refused admission into a School for the Blind on account of his age ; but who had learnt to read by my type in one lesson ! During the first year he taught 71 of his pupils to read, 20 of whom learnt at their second or third lesson, including two above 70 years of age. He occasionally experienced a difficulty in persuading some of the Blind to

commence learning. This arose generally from the idea that they were either too old, or that their touch was not sufficiently good to feel the letters; but he usually found that if he could only succeed in gaining their earnest attention to one lesson, the work was half done, and they were almost certain to learn.

Cooper is now (1875) searching out and teaching the Blind at Hanley, North Staffordshire, and has, from the commencement of his labours, taught 402 blind persons to read. At the present time, the Society is employing 11 teachers, with most satisfactory results.

For the further information of my readers respecting the Society's operations, I quote the following extracts from its Report for 1874:—

“In presenting the Eighteenth Annual Report, the Committee feel it to be no mere empty form or idea which impels them to record their most devout thanks to their Heavenly Father for the many mercies and blessings He has vouchsafed to the Society; for there are abundant proofs that the Word of God has been, as of old, quick and powerful to the conversion of souls, and there are not lacking among the Blind many who most thankfully confess that *that* Word is the very sunshine of their existence. And this they owe, humanly speaking, to the quiet, persistent, and persuasive intercourse and visits of the teachers employed by this Society.

“Before proceeding to details relative to the mission, the Committee deem it desirable to refer to one or two general questions bearing upon the subject. The first in importance is that of *Statistics*.

“The census returns show that, in England and Wales, in 1861, there were 19,352 persons blind, while in 1871

there were 21,590; being an increase of 2,238, or at the rate of 11.6 per cent. in the ten years.

“Of the foregoing, the number

Under 20 years of age in 1861 was 2,702

„ „ „ 1871 „ 3,019

Above 20 years of age in 1861 „ 16,650

„ „ „ 1871 „ 18,571

“In London the statistics for 1871 are as follows:—

“Total Blind in the metropolitan district, 2,890

Below 20 years of age, 423

Above 20 years of age, 2,467

“The following are the statistics of Teachers' Work for the year to 31st March, 1874:—

Number of Blind visited at their homes 1,419

„ on books on 1st April, 1874,
after removals by death and

other causes 1,111

„ of Readers 819

„ taught to read in year ... 175

„ of visits made in year ... 23,712

„ of Books lent in year ... 28,629

“The Committee also think it of importance to pronounce again an emphatic opinion in reference to the Embossed Type used by the Society, and all its branches throughout the country. ‘Moon's type’ needs no commendation from the Committee. Its benefits are felt all over the world, printed as it is in 80 different languages, and circulated in thousands of volumes. The efforts, however, that are now being made to promote, at great expense, new systems, founded not on the ordinary characters used in types for the sighted, but on arbitrary

signs and fanciful notions of sound, lead the Committee again to declare that no system yet invented is so *simple*, or so *useful*, as Moon's type. It is not only well-adapted for the young, but what is far more important, considering the preponderating number of the aged who are afflicted with blindness, it is absolutely the only system that can be read with ease by the old, or by those whose sense of touch is deadened by manual labour or exercise.

"The testimony of the Right Honourable Lord Hatherley, last year, at the Annual Meeting, when his Lordship stated that he had learnt to read Moon's embossed type, and was perfectly master of it after an hour's practice on three successive days, will not soon be forgotten. The high and honourable position of his Lordship gave authority to a statement which could not have been made respecting any other type; and the Committee, and all truly interested in the welfare of the Blind, cannot be too thankful to his Lordship for the practical evidence he then gave on this important subject.

"Passing now to another subject equally important, viz., the Education of the Young, the Committee have to report that their attention has again been specially directed to this question; and that now, through the cordial co-operation of the London School Board, they are in a position to state that definite plans have been prepared, and are in course of adoption, whereby Blind children of 13 years of age and under will be placed under more systematic instruction than hitherto.

"About a year ago, Mr. John Macgregor invited the Committee to deal with special cases brought to his notice; and at a later date the London School Board

requested information as to the number of Blind children visited by the Society's teachers. A report was transmitted to the Board giving the fullest information on the subject. The Committee first referred to the numbers to be dealt with. The total Blind in London under 15 years of age, including those at Schools for the Blind, is only 292 ; out of which the names and addresses of 94, who are regularly visited by the Society's teachers, were forwarded to the Board. The Committee also urged the great advantages likely to accrue to the Blind children by being sent to ordinary Day Schools, where they would have the benefits of the usual oral instruction given in those schools, and be trained to habits of self-dependance.

“It is hoped that the Board will see their way to the admission of these children to the ordinary schools ; and the Committee have promised to aid the movement in every possible way, by sending their teachers, at stated intervals, to give special instruction in the embossed type to the Blind children, and also to the day-school teachers, if desired.

“Since writing the above, the Committee have been supplied by the London School Board with the following Report and Resolution adopted by them at the Board Meeting on the 15th April, 1874 :—

“REPORT OF THE BYE-LAWS COMMITTEE.

“‘On the 12th of November, 1873, the Board requested the Bye-Laws Committee to consider and report on the provisions for the education of the Blind . . . in London, who are under thirteen years of age. The Committee have gone very fully into the whole subject, and, in reference to the blind children, have had the benefit of an interview with Mr. G. Martin Tait, the

Secretary of the Society for Providing Home-Teaching for the Blind. It appears that there are in the Metropolis, according to the Census of 1871, 423 Blind under twenty years of age. Of this number, however, 275 are in Institutions for the Blind, and probably not more than 100 of the 150 remaining are of school age. Moreover, a large number of these 100 children are taught at their own homes by the itinerant Teachers of the Society which Mr. Tait represents. In the opinion of Mr. Tait, and other gentlemen of experience consulted by the Committee, blind children may with advantage attend the ordinary day-schools with *seeing* children, as the presence of the latter enables the blind children to be more effectually instructed than if they were taught exclusively with children like themselves; and the Society above-mentioned very kindly offer to send their experienced Teachers twice a-week to instruct the Blind children in the Board Schools in Moon's type, &c., even if only *one* blind child can be induced to attend, because, in this case, the Teacher will have the advantage of being certain to find the child, which he would not probably be able to do with equal certainty at home. The Committee accordingly beg leave to recommend that the Divisional Committees be instructed to take steps to induce the blind children to attend the Board Schools; and when this has been done, the Society for Providing Home-Teaching for the Blind can be communicated with, in order that the special education of the children may be provided for.

“ ‘Mr. E. N. Buxton (Chairman of the Committee) to move :—

“ ‘That the Report be now received.

“ ‘1.—That a circular letter be addressed to the Divisional Committees, instructing them to take steps to

induce blind children to attend the Board Schools, and, when such children are in attendance, to notify the fact to the Society for Providing Home-Teaching for the Blind, in order that the special education of the children may be provided for.

“‘The Report and Resolution were adopted by the Board.’

“The Committee now proceed to give a brief account of the work at the Homes of the Blind.

“I.—THE WORK OF LONDON.

“The statistics already referred to, show that more than 1,400 Blind persons have been regularly visited during the past year in London; that the teachers have made an aggregate of 23,712 visits, and exchanged 28,629 books.

“‘The Bible for the Blind’ is the Society’s motto—the Bible *read* by the Blind, and the Bible *carried to the* Homes of the Blind.

“The objects of the teacher’s visits may be thus expressed :—(1) To teach gratuitously all who are able and willing to learn to read. (2) To act as colporteur, to lend and exchange the books of the Bible, and instruct in its meaning; also to lend other books printed in Moon’s type. (3) To act as Scripture Reader to those who, from advanced age or infirmity, are unable to learn to read by the tips of the fingers.

“It would be impossible adequately to estimate the results of a work of this kind among the many hundreds of Blind in London.

“It is, moreover, equally true, as Lord Hatherley said last year, that

“‘Few can understand the depth of this deprivation of

sight, unless they have had some experience of it. There is, in the first place, a total shutting out from the view of all that is beautiful, and all that had hitherto interested us in the outward world ; but what is a still more severe loss, there is the inability to discern the countenances of those whom we love, and among whom we mingle. Then, again, there is the cessation of the pleasure experienced from reading ; for although those who are in good circumstances may possess the advantage of having some one to read to them, yet this affords not occupation for the mind such as that to which we have from long habit been accustomed. Then there is this feeling arising from blindness, that we are altogether cut off from the active duties and pursuits of life. All these things are very grievous to be borne, even when we cherish the hope that the affliction will last but for a limited time, and that sight will be eventually restored. But with the large proportion of poor men, their's is a case of total blindness ; and what are the consequences ? A poor blind man is not only deprived of the power of beholding the face of nature, and the countenances of his wife and children, but he is cut off from all power of exertion and labour. Loss of sight may be to the rich man only a source of discomfort and a casting down of the spirit, but to the poor man it is the extinction of all the means of earning a subsistence for himself and his family ; so that, being cast into solitude and total darkness, he, in addition to finding himself bereft of the means of enjoyment, finds himself also deprived of the means of support, and left in utter misery. If he be a religious man, he may take comfort in hearing the Word of God read to him by his wife or some kind neighbour. But how many are there

who give thought to that one subject which ought to be the thought of all our lives? And perhaps he has little relish for God's Word; but through this Society there is brought to his door that Word in which he will find the truest comfort; for man's disaster and want, is ever God's opportunity. And think of what advantage it must be that he is shewn that, even in his darkness and his solitude, the Book of God is opened to him! It was to give this blessed instruction to the Blind that the Society was founded.'

"Take a few cases illustrative of these remarks.

"About 15 years ago, one of the teachers visited a woman who was deaf and partially blind. She learnt Moon's type while her sight remained, the only means of communication with her being either in printed letters or large writing. Some twelve months since, she had almost lost her sight, and was taken to a hospital to undergo an operation in the hope of regaining it, but she soon returned home irrecoverably blind. The teacher renewed his visits, and induced her to read the type with her fingers, which she had not previously done. Although two channels of communication with the outer world are closed to her,—seeing and hearing,—she has still the power of speech; and she pours forth her gratitude to the Society, in strains that seem unbounded, for the benefits she has received from the long and patient services of the teacher.

"The following cases shew that the Blind are not the only persons influenced for good by the visits and Christian counsel of the teachers:—

"(1) A blind woman, aged 71, was visited for the first time last year. She learnt to read in three lessons. Her married daughter, with whom she lives, informed the

teacher, during one of his visits, that she should never be able to reward him for the good he had done to her mother and the whole family. The husband who had had frequent conversations with the teacher, now leaves off going to the public-house; the family of five little children are better fed and better clothed than before the teacher visited them, and the old woman's mind is much comforted in being able to read her books in her lonely hours.

“(2) On a recent visit to a metropolitan Union, one of the blind inmates, a young woman aged 25, said to one of the teachers, Can you leave me two large Scripture books and two small ones this time?’ ‘Why?’ said the teacher. ‘Because I wish to read them to my mother, who is in the same ward ill in bed, as, although she has her sight, she cannot read for herself,’ was her reply. When the teacher was leaving, the mother exclaimed, ‘Oh! sir, I cannot find words to express my gratitude for your kindness to my daughter, and for the comfort I have felt in her reading to me the wonderful Word of God.’

“In not a few cases the Blind, by their intercourse with the teachers, are aroused from that depression which is the natural consequence of their heavy affliction, and begin to feel that they are not altogether cut off from the power of exertion and livelihood. This Society itself affords an opening for employment as teachers, to those among the Blind whose capacity, intelligence, and Christian character win for them the approval of the Committee.

“The following case shews the power of God's Word in the conversion of souls, and that He is full of love and tender compassion to those who seek His mercy and pardon, and who diligently look for His promised blessing as revealed in His written Word :—

“W. E., aged 30, an inmate of a Union, was a professed infidel. When first visited, after some hesitation, he allowed the teacher to converse with him and instruct him in the reading of the Bible. While in the Union, he submitted to an operation which partially restored his sight, and enabled him to leave the Union and follow his former occupation. But a great change had taken place in him,—greater than the recovery of sight,—for he was no longer an infidel; and in departing, he said to his teacher, that he hoped God would in mercy help him to devote the time that might yet be spared to him to the service of God, whom he had so long rejected.

“The deaths of 39 of the Blind who have been under visitation, are reported this year. Much cheering testimony to the value of the Bible-teaching has been shown in the lives and the deaths of many of them. The Committee refer to two cases:—

“(1) The family of Mr. D., who died in December, 1873, beg to thank the Society warmly for the admirable supply of the Word of God and other books, the reading of which gave their father so much comfort and satisfaction. Many hours which he had to spend alone were thus solaced.’

“(2) Concerning E., who also died in December last, at the age of 74, the teacher thus writes:—

“‘When I first met E. in the street, about eight years ago, and spoke to him about learning to read the embossed type, he demurred, owing to what he had heard of the difficulty of learning under the old systems. I told him our’s (that is, Moon’s type) was a new and easy, simplified system; and that if he gave me his address, I would call upon him, when he might test the merits of it for himself. He did so; and I called at his house, and

gave him a lesson on the alphabet, which I left with him. When I called again, he knew all the letters perfectly, and began to read at once, after 40 years' blindness. He was an intelligent Christian man, and my visits to him were always profitable to myself. He was a man of one book,—the Bible,—and never cared for any other. The whole of the Bible was alike to him as the Word of the living God, and he had read it several times through. When I asked him what book he would like next, he would say, 'I have no choice; I leave it to you, for you seem always to bring me *that* portion of God's Word just suited to my thoughts and feelings.' The thought always uppermost, and expressed in his conversation, was the looking-for and expecting the coming of the Lord Jesus Christ.'

"The teacher gives an interesting account of his life and death, concluding with these words:—

"'He was confined to his bed, in his last illness, for about a week. After leaving him for a little while, his niece, with whom he lived, on returning to his room, found him up, and feeling all about the bed. She asked him what he wanted; and he replied, he was feeling for Jesus, 'He was there a little while ago.' And these were about the last words he spoke.'

"These few cases are simply illustrative of the work, and some of its results. They most surely demonstrate that blindness presents no insurmountable obstacles to the acquisition of knowledge, if the aids which modern invention and Christian philanthropy provide, are kindly and willingly placed before the Blind for their acceptance. It is also shewn by these instances that God, in His mercy, is pleased to use the agency of this Society as a means of giving spiritual knowledge and light to the hearts, and minds, and consciences of many of His afflicted people.

“ II.—THE WORK IN THE PROVINCES.

“It has always been an important object of this Society to extend its benefits beyond London to the chief towns and counties of the kingdom.

“Last year, reference was made to successful missions to Devonshire, and to Sunderland and Croydon, where, through the Society’s agency, associations had been formed, offering the privilege and comfort of Bible-Reading, in Moon’s embossed type, to about 400 Blind. This year, there has been no diminution in the efforts put forth by the Society, and the results are equally gratifying. The counties of Durham and Northumberland, with a population of 900 Blind, have been thoroughly visited. The teacher at Sunderland is doing the work allotted to him most satisfactorily. The teacher at Newcastle has had the towns of North Shields and Tynemouth added to his district; and for the remainder of the counties, exclusive of South Shields and Jarrow, the work was taken in hand by a Committee appointed at a public meeting held in Newcastle, the Lord Bishop of Durham in the chair. This meeting was influentially attended by the local clergy and gentry; and the Society sent a deputation from London to explain its principles and plans, which were thoroughly approved and cordially adopted.

“The whole diocese of Durham, with the exception of the towns named, is now under a systematic organization, with three teachers employed, under the direction of Committees, the Bishop having accepted the office of President of the Central Body.

“Respecting South Shields and Jarrow, the Committee hope, during the ensuing year, to make arrangements

to have them visited by a teacher, and to establish a mission there, placing it also under local superintendence.

“This country work, although important, and shewing real and substantial progress, does not represent all that has been accomplished by the Society in the past year. The visitation of Staffordshire, with a Blind population of 840, has been commenced. There are now two sighted teachers at work in the county,—one at Wolverhampton, and the other at Stoke-on-Trent.

“In the Rural Deanery of Wolverhampton, the teacher, after a few weeks’ visitation, found 150 blind people. The following are the statistics of the district :—

Number of Blind under 15 years of age				6
„	„	from 15 to	20	„ 10
„	„	„ 20 to	30	„ 19
„	„	„ 30 to	50	„ 51
„	„	„ 50 to	80	„ 60
„	„	„ 80 to	100	„ 4
Total				<u>150</u>

“Only 17 of the above number had any knowledge of the embossed type previous to the visits of the teacher; 86 were able to read the ordinary type before becoming blind; 64 could not read before becoming blind.

“The Committee lost no time in communicating the state of the district to the local clergy and others. The Rector of Wolverhampton, the Rev. J. H. Iles, espoused the cause most heartily, and organized a public meeting, at which the Dean of Lichfield, a vice-president of the Society, promised to preside. The Society sent a deputation to this meeting, which resulted in the formation of a Branch Association.

“The mission at Stoke was commenced at a later date, but already 108 Blind have been visited; and the Committee hope to be able to state in next year’s report that it has been taken up with the same sympathetic and friendly spirit as has been exhibited at Wolverhampton.

“Speaking generally of this branch of the Society, it may be said that the method pursued by the Committee in carrying out their scheme of organization throughout the county, is to keep steadily at work in a definite locality, or centre, and not to move from the district until local energy has been sufficiently stimulated to carry on the work begun by the Society. They also endeavour to commence the work, as in Durham and Stafford, at different centres near to each other, so that it may eventually result in the establishment of county or diocesan united associations.

“The mission in the north has had the active support of the Bishop of Durham; and the Bishop of Lichfield has been most kind in giving his approval of the action of the Committee in Staffordshire in the following language:—

“‘Your report of the work done by your agent at Wolverhampton is most interesting to me, and will, I hope, lead to the formation of a diocesan branch.’”

BRISTOL.

In the summer of 1857, the London Home-Teaching Society sent William Cooper, its first teacher, to Bristol, to commence the work in that place; and during his stay of three months, he taught a large number to read.

In 1872, two teachers were employed by this Society. 430 blind persons had been sought out, of whom 120 had

been taught to read; 103 were then learning, and 213 others had their names on the Register.

BIRMINGHAM.

William Cooper, after commencing the work in Bristol, was removed to Birmingham, where equal success attended his labours.

At a large meeting of ladies, held at the Edgbaston Institution for the Blind, at which the Rev. G. Lea and the Messrs. Unett and Goodman assisted, it was resolved to establish a Lending Library of my Embossed Books, and to employ a teacher, under the direction of a Committee, to visit the homes of the Blind; also to appoint a staff of Lady-Visitors and Collectors, keeping the home-teaching effort associated with the Edgbaston Institution.

In 1873, the Society employed two teachers. Upwards of 391 blind persons had been discovered in Birmingham and its neighbourhood; and the Library contained nearly 1,000 volumes.

LIVERPOOL.

Liverpool came forward early in the cause of Home-Teaching Societies (*vide* Chap. 6). A blind man, named Fletcher, from Bradford, commenced the work, under the direction of a Committee of Ladies, and left it in a thriving condition.

Fletcher was succeeded by Miss Souch, a blind person of great energy, and of a truly missionary spirit. The addition of Embossed Books for the Blind to the valuable Free Library of Liverpool for the sighted, has greatly aided the cause, and numbers of the blind gratefully avail themselves of the privilege of reading them.

The Society has now a large number of my embossed works in its own Library; so that the Blind of Liverpool are well-supplied with books.

CORNWALL.

In this important county of mining operations, an interesting work is being carried on, which was commenced at the same time as the one in London. In mining districts blindness is always more or less prevalent, owing to the accidents arising from the blasting of rocks and other causes.

A blind man, W. Baker, was the first person employed to teach the miners and others who were blind in the neighbourhood of St. Austell. Two teachers are now engaged for the county, who travel from place to place. They remain for three months in places which they visit for the first time, and about one month at each subsequent visit, and instruct the blind in writing as well as reading. Great success has attended their labours.

About 550 blind persons have been sought out through the agency of the Society; 250 have been taught to read, and in 1872, 159 were under instruction, and the names on the Register numbered 396.

NEWCASTLE AND GATESHEAD.

The Report of this Society furnishes many gratifying instances of the success of our Reading. The teacher is a zealous and godly man, and his labours have been greatly blessed. In addition to his week-day duties of teaching the Blind to read, and visiting the aged and infirm, he has a Sunday Class.

The number of blind found in this locality up to 1874,

amounted to 182; 119 of whom had been taught to read, and 10 were under instruction; 43 aged and infirm were also visited and read to.

The Society possesses a Library of 300 volumes.

LEICESTER.

Samuel Harris, Esq., and Colonel Turner, have, by their indefatigable efforts, been the means of accomplishing much good, in providing employment for the Blind of Leicester; thus enabling many of them to earn their own livelihood.

About 140 blind persons have been found in Leicester and its environs. A Bible-woman, under the supervision of a Ladies Committee, is engaged to teach them to read, and to conduct classes at the Institution for the Blind. In 1873, she paid 1,396 visits, and circulated 351 volumes from the Free Lending Library, which contains 300 volumes.

WORCESTER.

Extract from the Report of the Worcester Home-Teaching Society:—

“The Worcester Society for teaching the Blind to read originated from the following calamitous circumstance, which occurred about four years ago. A man, his wife, and two children were overturned whilst travelling in a cart containing casks of vitriol: the terrible result may be better imagined than described.

“Both the children died from the fearful injuries they received; but the parents recovered, after long and agonising sufferings; the mother with partially-restored sight, but the father was totally blind. The Lord was truly gracious unto them, and raised up many friends,

who supplied their every need. But the keenest time of trial was experienced upon their returning to their home; the father was deprived of all means of subsistence, and was left without any object of interest with which to occupy his mind. This difficulty, however, was soon removed, as a way was opened by which he was taught Moon's raised Alphabet for the Blind. With his heart in his loved task, he was soon enabled to read, to play the harmonium, and to write by means of a frame. Thus his days passed quickly and happily away. But the earnest, grateful heart of a true Christian does not permit him to remain idle; he yearned over the many Blind who did not enjoy equal privileges with himself. In the long summer days he visited many distant villages, distributing tracts given to him for the purpose, and speaking such words of counsel and comfort as God gave him utterance of. In his visits, he met with several blind persons; and the thought occurred to him that some of these might be taught to read, and that those in Worcester might be instructed at their own homes. After consulting his teacher upon the subject, it was arranged that a Bible Class should be held weekly. In October, 1868, it was commenced with 5 blind persons; since then, it has gradually increased in numbers, and, under God, has been made a blessing to several who have attended it.

“This good man has since found about 100 blind persons in different parts of the county, and has taught 36 of them to read.

“Sir Charles Lowther, Bart., has kindly presented a Library of 160 volumes, which daily proves to be a great blessing to those who have learnt to read.”

CHAPTER XI.

HOME - TEACHING SOCIETIES.

(Continued).

YORKSHIRE.

In 1869, Sir Charles H. Lowther, Bart., of Swillington House and Wilton Castle, Yorkshire, finding that the Blind in that county were numerous, expressed a desire that the opportunity of reading should be given to all who were able to avail themselves of it. For this purpose, he kindly offered to supply Free Lending Libraries for various parts of the county; also to augment the number of books, where they were needed, in the Libraries which already existed.

In order to carry out Sir Charles Lowther's benevolent wishes, I communicated with about 900 of the Clergy of Yorkshire, and journeyed more than 5,000 miles, by rail and on foot, to search out the Blind, and to interest as many influential persons as possible on their behalf, with the view of forming Local Societies for realizing that object. The names and addresses of about 1,000 of the Blind were obtained, and copies of my Embossed Alphabet and the Lord's Prayer were either given or sent to each of them.

The Blind being widely scattered in the extensive county of Yorkshire, itinerant teachers are greatly needed, to go from place to place, as in Cornwall, to in-

struct them. This would, without doubt, greatly increase the number of readers. At Middlesborough, Guisborough, Whitby, Scarborough, Beverley, Wakefield, Barnsley, Rotherham, Dewsbury, Brighouse, and Leeds, new Libraries have been formed; and the Libraries of Hull, Doncaster, Bradford, Halifax, and Sheffield, have had additional books given to them, to increase their usefulness in their several neighbourhoods. Much exertion will be requisite to discover and to teach all the Blind in the county; but by the combined and earnest efforts of the Clergy and other Ministers, and their congregations, these objects might soon be effected. Sir Charles Lowther would heartily co-operate, by giving books for new Libraries where required, or copies of the Alphabet and single Chapters, for outlying districts, to any persons applying for them.

LEEDS.

In 1858, a teacher was sent to Leeds by the London Home-Teaching Society, to seek out the Blind, and teach them to read from my type. He found 88 of the Blind, and taught 34 to read. When he was withdrawn, for the purpose of commencing Home-Teaching in other places, but little interest was manifested by those who had taken up the work, which consequently declined; and on my visiting Leeds in 1869, I found it had neither Library nor Teacher. W. H. Gott, Esq., of Armley House, called some friends together to form a new Committee, and had more than 200 of the Blind sought out. Two bible-women were appointed to visit them at their own homes, and Sir C. H. Lowther gave a Library of 414 volumes of my embossed books, in order

that the work of teaching the Blind of Leeds to read might be begun in good earnest.

Four days after the appointment of the first bible-woman, I attended the Meeting of the Committee which had been convened to receive her report. She had, during those four days, visited 28 of the Blind, and had given instruction to 24. Twelve of these could spell easy words, and twelve others were progressing with the alphabet; the remaining 4 were unable to learn, either from paralysis or some other cause.* A Day School has since been instituted for the Blind Children of Leeds, where they and their little guides are under the instruction of the same teachers. The effort has proved successful.

SHEFFIELD.

Home-Teaching was commenced in Sheffield in 1858. In 1872, one teacher was employed; and the number of Blind on the Register was 88. On visiting Sheffield in 1869, I was much pleased with the good effected by the teacher, Mrs. Heath. In addition to her weekly labours, she had a large Sunday Class, and, with the help of another blind person, was doing much good. Sir Charles Lowther kindly gave 232 volumes to enlarge the Library, which has been of great service, and is highly valued by the Blind. I extract the following from the Society's Report for 1871:—

“The Committee desire to record their high appreciation of the services of Mrs. Heath, as a visitor to and teacher of the Blind.

“During the past two years nearly three thousand visits have been paid to the homes of the Blind; and

* This Society had, in 1872, 60 readers.

upwards of two thousand readings and five hundred lessons have been given by the visitor."

The Society, from the commencement, has sought out about 200 of the Blind, 70 of whom are on the Register as "readers."

DONCASTER.

Home-Teaching was commenced here in 1864; one teacher is employed. In 1872, seventy-six of the Blind had been found, 40 taught, and 32 were learning. The labours of the teacher have been attended with much success. Sir C. H. Lowther has added 83 volumes to the Library, which now contains 365. On visiting Doncaster from time to time, it has afforded me much pleasure, when giving addresses at Meetings of the Society, to see how highly the Blind of that neighbourhood valued their books, and the kindness shewn to them by their excellent teacher, Miss Edgar.

In addition to her labours at Doncaster, she has done much service in visiting the Blind of Rotherham, and several other places, teaching them to read, and changing their books.

BRADFORD.

Home-Teaching in Bradford was commenced by a Teacher from London, in 1860. He found 76 of the Blind, and taught 65. A Local Society was afterwards formed to carry out the work. Workshops have since been instituted for the Blind of Bradford, which provide considerable employment for a large number of them. 244 volumes of my books were given by Sir C. H. Lowther to augment the Library. When visiting the Workshops, I was pleased to find they were so large, and so conveniently built.

HALIFAX.

The work of teaching the Blind to read in Halifax was commenced in 1856. Thirty of the blind were soon found, and 10 quickly taught. Encouraged by this success, a local Committee was formed, which has since carried out the work. The Library of this Society was enlarged in 1869 by a present of 218 volumes from Sir C. H. Lowther.

HULL.

At Hull, in 1864, a Society was formed, which soon discovered 110 blind persons. The Society has continued its labours with encouraging results. In 1872, it had 70 on its Register, and its Library was increased by a gift of 262 volumes from the kind donor before mentioned, making a total of 311 volumes.

HUDDERSFIELD.

Twenty-five of the Blind of Huddersfield were found by one of the London teachers in 1856, and 18 were taught to read. A Society was afterwards formed for Huddersfield and its neighbourhood. In 1869, 240 volumes were given by Sir C. H. Lowther towards the Library of this Society.

The following is an extract from the Report of the Huddersfield Society for 1871 :—

“ The reviewal of the past year constrains the Committee, in presenting this, their 15th Annual Report, again to acknowledge, and devoutly to thank Almighty God, for the numerous blessings He has bestowed upon the agent employed, and also upon the labours in which she has been engaged.

“ Holmfirth, Shelley, Kirkburton, Kirkheaton, Meltham,

Flockton, Elland, and Mirfield have been visited ; and in each and every place the agent's labours have been gladly received, and very blessed and encouraging results have followed.

“At present, there are 49 persons being visited and taught by the teacher. These pupils are making satisfactory progress, and the visits of the teacher afford them great delight.”

To the various Home-Teaching Societies and Free Lending Libraries in Yorkshire, Sir C. H. Lowther has, altogether, kindly presented 3,294 volumes. To these might be added 5,047 volumes which he has so munificently given to Libraries, &c., in other parts of our country, and 1,568 volumes to America, Australia, &c., making the large total of 9,909 volumes in the short space of five years. Were this benevolent example followed in every county in Great Britain, the Blind poor, throughout the length and breadth of our ~~own and other~~ lands, might soon have Free Libraries within their reach.

CHAPTER XII.

HOME - TEACHING SOCIETIES.

(Continued).

SCOTLAND.

EDINBURGH.

Home-Teaching for the Blind of Scotland was commenced in good earnest shortly after it was instituted in England. At Edinburgh, when introduced in 1856, but

very few of the adult blind (accustomed to work), could learn to read, in consequence of the difficulties experienced in deciphering the Roman letter. But the following Extracts from various Reports of the Home-Teaching Societies show how successful my type has been with persons of all ages in Scotland, many of whom had, previous to its introduction, given up the attempt to learn by the other Systems.

Extract from the FIRST REPORT of the Edinburgh Society :—

“In making their Report of what has been done during the 1st year of the Society’s work, the Committee desire to be as brief as possible, consistently with affording to their contributors and friends a correct view of what has been commenced, and is now in operation. It may be well to specify briefly a few of the promising results which have followed the teaching of the Blind in Edinburgh by Moon’s System.

“It will be remembered that the Society commenced its work amongst the Blind at the beginning of last winter,—*i.e.*, in November, 1857. Alphabets, Chapters of the Bible, and simple Books, were procured, and a teacher was engaged to visit the Blind at their own homes.

“It is gratifying to know that the results of these efforts have been in the highest degree satisfactory. If there was a doubt in the minds of some persons as to the superiority over all others of Moon’s System for adults, it has now been dispelled. Not only do many of the inmates of the Edinburgh Asylum prefer Moon’s type to every other, but 40 blind persons in the City have also acquired the power of reading by it.

“While much success has followed the introduction of Moon’s system into the Edinburgh Asylum, that of Aberdeen has also welcomed it cordially. Some of its inmates now read by it who had totally lost the use of Alston’s system, which they had known well when young.

“The Society for promoting Reading among the Blind has (in addition to the kind teaching of some of the Ladies) employed a salaried teacher, who has hitherto devoted half of his time in instructing the Blind at their own homes. For the future, the whole of his time will be so employed. At first, Mr. Brown’s work was rather arduous, owing chiefly to the apathy shown by the blind people themselves; but in a short time his position improved, and the aspect of his labours is now most cheering. Single Chapters from the Gospels, and various Books of the Old and New Testaments, as well as some miscellaneous Works, have been employed by our teacher.”

From the LADIES’ REPORT we extract the following :—

“ ‘ (1) —, having served in the army 21 years, was discharged with a pension, and became blind 6 or 7 years ago. During last summer he was taught by a blind friend to read by Moon’s system.

“ ‘ About two months ago he was seized with paralysis of the left side, and has since been confined to his bed, with little, if any, hope of recovery. He spends all his time in reading the Bible, which, there is every reason to believe, he knows to be the Word of Eternal Life.

“ ‘ (2) — aged 46, has been blind from his birth, and consequently unacquainted with any form of letters :

never could learn to read until Moon's alphabet was explained to him by a blind friend,—the person alluded to in the first case. He soon taught himself to read the Bible, and then began to commit to memory each chapter as he progressed. Exodus was the first part given to him, and he soon got by heart the first 21 chapters. He is now learning the book of Job.'

"We have now great pleasure in presenting Mr. Brown's statement; after which, we shall conclude by stating what appear to us conclusive reasons in favour of the universal adoption of Moon's System of Reading for the Blind.

"*Statement by MR. J. BROWN, March, 1858.*—'In presenting you with a brief report of my labours among the Blind, I commence by giving an extract from my note-book, which I wrote after my first 2 or 3 weeks' experience in the work.' It is as follows:—'The greater part of my time, for the last 2 or 3 weeks, has been taken up in visiting and teaching the Blind in different parts of the town. There are 12 whom I have begun to teach, each receiving a lesson a day.

"'I tried to prepare myself for my work accordingly; and, looking up for the Divine guidance from day to day, knowing that the husbandman had long patience in waiting for the fruits of the earth, I continued my visits from lane to lane and house to house, searching out the blind.

"'I have now visited about 100 blind persons (not reckoning the 110 connected with the Asylum), and have invariably made it my practice, in addition to teaching

them to read the Word of God, to converse with them about the interests of their immortal souls. I find among the blind, just what I find among those who are not so afflicted, a number of them God-fearing people, and others utterly indifferent about the interests of their souls. Two or three are of a sceptical turn of mind.

“ ‘ Out of the number that I visit, there are at present 40 reading, or learning to read ; but there might be many more, had I the necessary time to devote to them.

“ ‘ With regard to the opinion of those parties who have learned other systems, but who now read by Moon’s system, one says that Moon’s type is unmistakable, if the pupil has any power of feeling at all ; and other types are, according to her idea, when compared with Moon’s, like sand-paper beneath her fingers !

“ ‘ I may remark here, that one young person whom I visit has only left the Blind School lately, where she was trained to read the other types ; but notwithstanding that, she already likes Moon’s best.

“ ‘ Others say that, if Moon’s type had not been brought to them, they would never have been able to read the Bible ; the characters of the other methods of embossed printing being so small, and the words so close together.

“ ‘ In regard to those who are reaping the fruits of learning to read by Moon’s system, they desire me to express their warmest thanks to the ladies and gentlemen who have enabled them to study the Bible. No words that I can use are strong enough to express their gratitude. One of these grateful persons says, ‘ that she does not know what she should do if she had not got the Bible, as her time used to hang so heavily

upon her hands.' Another says, 'I used to spend my time in listening to all the gossip that I could hear, and thus misspent much time; but since I have had my Bible, I have found truly blessed matters to think upon; and have had greater pleasure in reading it, than I ever found in the company of my former associates.'

" 'Others, again, are extremely fond of the Hymns in Moon's type, and will often repeat them to me when I sit down beside them.

" 'Others relate to me very correctly the contents of the Chapters which they have been reading. One man, who taught himself to read, has learnt off by heart the whole of the book of Exodus. I asked him to repeat the 11th Chapter, which he did most perfectly.

" 'In fine, I would say, that the Blind are very fully satisfied that Moon's type is the best that has ever been invented. In this I fully agree; and am deeply convinced that it is one of the greatest blessings that has ever been conferred upon persons deprived of sight.—
JOHN BROWN.'

"We cannot but think that it is amply proved, from what has been stated above, that Moon's system is the best adapted to the Blind, as a Class. It is, in the first place, by far the most easily read by the adult Blind. A very slight comparison of Moon's letters with those of other systems,—*e.g.*, Alston's, Lucas's, &c.,—will, it is thought, prove this to an impartial observer; but we have, in addition, already seen what a large amount of proof is derived from the concurrent testimony of the Blind themselves. Such proof, indeed, might well be thought conclusive in a question of this kind. The only blind persons who can read by the other systems equally well with Moon's, are young children with very delicate

touch: it is obvious, however, that, as they form but a very small proportion of the Blind of Great Britain, they are not to be preferred to the far greater number of the adult Blind. When it is borne in mind also that, even for the young, Moon's Type is at least equally good with any other, and that, moreover, the young are continually growing older, and then year by year losing the power of reading by Lucas's, Alston's, and others' methods, and becoming, as nearly all adults are, shut up to the use of Moon's, it is surely self-evident that we act wisely in lending our utmost endeavours to promote the only system which can be characterised as universally applicable to the Blind.

"We have thus seen that Moon's type is acquired with facility by all,—by persons of 60, and even 70 years of age, and also by children. Such testimony can be adduced in behalf of no other system."

The following are extracts from the same Society's REPORT FOR 1859:—

"A period of two years has elapsed since our First Report was laid before our friends and subscribers; but during that time, a very gratifying amount of progress has been made in teaching blind persons to read by Moon's system. It is now the pleasant duty of your Committee to give a sketch of that progress. It may be well, however, to give an outline of our previous work, that every reader of this Report may be in possession of the entire facts of the case.

"It ought to be stated, at the outset, that the chief end we have in view, in the following pages, is to set forth and support by proof the truth of a certain fact which

ought to exert an immense influence on the happiness of the Blind,—viz., that a universally-practicable system of reading has been devised for them : that Moon's is that System ; and that it is the only such system as yet in existence. We earnestly hope that all friends of the Blind may speedily share this opinion ; and that they may lend their best aid to obtain a uniform Blind type. This is the want of our country, and of the world. There are about 30,000 blind persons in the United Kingdom (of whom 3,000 are in Scotland). Continental statistics show the existence of an immense number ; while in the world, the population of the Blind has been computed at 3,000,000.*

“ Before March, 1858, the date of our First Report, Moon's system had only been practically introduced into Scotland about a year. Previous to that time there had been no system which was available for the use of the Blind generally,—*i.e.*, for the adult blind. By such we mean either those persons who have lost their sight after childhood, or those who, although blind in childhood, never learnt any system of reading at that period of life. This class forms the vast majority of the sightless portion of our community. From the census of 1851, it appeared that only 1 out of 10 persons was blind before 7 years old. Prior to 1857 there were several systems in use,—Alston's, Lucas's, Gall's,—all easily read by children, and commonly taught to them in our chief cities. Alston's type is still taught in several Schools in England, and also in Glasgow. It has been found, however, that, in

* I estimate that more than half-a-million of the blind population of the world are subjects of the British Crown, and that Her Most Gracious Majesty the Queen has a far greater number of blind persons under her government than any other Sovereign, excepting the Emperor of China.

far the greater number of cases, the power of reading Alston's and the other systems is lost with childhood. As the Blind advance in years, and obtain a livelihood by manual labour, their fingers entirely lose the power of feeling such fine characters as those composing the old systems. Abundant proof of this exists in the Asylums of Edinburgh and Aberdeen, and also of Glasgow. There are, of course, a few exceptions to this rule; but they are chiefly to be found in the case of those of small stature, and whose work is of a light description. It must neither be forgotten that, in like manner as most adults who have in childhood acquired Alston's and other systems lose them, so, as is the great general rule, but few adults can acquire them.

“ It is not, of course, meant to give a history of Moon's type in this place; but it may be stated that, with a rapidity totally unexampled in the case of any type for the Blind ever before invented, it gained the confidence of the public generally, and the all-but unqualified approbation of the Blind themselves. There were, of course, at the commencement, very great obstacles in the way of its success,—the expense of printing a new embossed type,—the smallness of the demand at first for books for the Blind, owing to the general feeling of hopelessness as to the power of using them,—the difficulty of simultaneously informing the friends of the Blind throughout the country that now, at length, in ‘these last days,’ a universally-available system of reading had been discovered for the afflicted class they sought to benefit;—all these were obstacles and hindrances which no inadequate system could ever have surmounted; but Moon's new type speedily triumphed over them all. In less than 10 years from its invention the whole Bible was printed

in it, and hundreds of blind persons quickly obtained the power of reading it. While, at the date of the discovery of Moon's system, it may be safely affirmed that there did not exist 100 adult blind readers, accustomed to work, in Great Britain, by all the systems put together, it is calculated that there are now (1860) at least 1,700 readers of Moon's books in this country, and 300 more abroad.* Portions of Moon's Bible have, moreover, been embossed in many † foreign languages; and in various continental countries his system has met with the same gratifying success as amongst ourselves.

"We have diverged somewhat, however, from our more immediate object,—viz., to show the success of Moon's type in Scotland. To give a concise view of this, we shall place it in a tabular form, thus:—

	1858.	1860.
Readers in Edinburgh	80	160
„ Glasgow	20	70
„ Aberdeen	12	40
„ Montrose	2	10
„ Perth	2	18
„ Dundee	3	18
„ Paisley	2	33
Various other places	2	27
Total	123	376
Books purchased	£30	£120
Places visited	1	26

"Since then, our progress has continued to be rapid;

* The number of readers in Great Britain is now (1875) estimated to be more than 5,000.

† Portions have been embossed in 80 different languages.

and we rejoice that we have further to report the formation of kindred Societies in Paisley, Aberdeen, Montrose, and Perth. Dundee and Greenock may be expected shortly to follow; and Glasgow, it is hoped, will speedily initiate a large movement of its own.

“We shall now offer a few particulars of the work which has been carried on. Your Committee have endeavoured to introduce the knowledge of Moon’s system as extensively as possible, both into towns and into country districts. In reference to the last-named, we have not yet obtained the amount of success we confidently look for. This doubtless proceeds solely from our want of a sufficient agency; and that want, of course, arises from want of funds. In a country district, not only do the Blind require to be discovered, but application for assistance must also be made to the wealthier individuals of the neighbourhood. Very cheering beginnings, however, have been made; and during the last few months several orders for books have been received from various parts of the country.

“In reference to our progress in towns, we may now present to our readers brief reports by the teachers in Edinburgh, Glasgow, Aberdeen, and Paisley, as well as extracts from various letters. These, we believe, must demonstrate to every thinking mind the complete superiority of Moon’s type over all others, and the great desirableness of bringing it within the reach of every blind person.

“*Statement by MR. SMAIL, Teacher, Edinburgh.*—‘Without reckoning the inmates of the Blind Asylum,—116 in number (of whom 60 read Moon’s type), and the children of the Blind School, of whom there are 16,—

there are at present 136 blind persons in Edinburgh; 72 of them males, and 64 females. The 136 just mentioned, with the exception of 20 or so, are above thirty years of age. Of this number there were lately 104 capable of reading the books for the Blind printed on Moon's system; but 6 of these having died, leaves the present number of our readers 98. Besides these, 12 blind men and women are at present endeavouring to learn Moon's type; 20 are very aged or much afflicted; and a few are too much embarrassed in their circumstances to apply themselves to reading. About 16 of the 136 blind belong to the wealthier classes, and have books of their own. All the others are dependant for reading upon the Lending Library here.

“ ‘Reading has now become to many of these poor blind persons the chief enjoyment of their lives. The books are seldom out of their hands. They even take them to bed with them; and while others are asleep, they are busy reading the Word of God. There are seldom above six large volumes at home in the Library, although our full number is 114, great and small. This is a proof of the strong love of the Blind for our books.

“ ‘As to Moon's system of reading, now for the most part used throughout Scotland, its excellence is evident from the fact, that a goodly number of our aged Blind, in town and country, are at this moment reading by it with ease and delight. This unprecedented fact furnishes the best evidence of its thorough adaptation for the adult Blind. I have often heard blind persons complain that they had not more books to read, but I have never yet heard one complain of the difficulty of reading them. So easy is it for them to learn Moon's system, that I have known more than one individual learn the alphabet,

and make a successful commencement to read, during the course of a single visit. A poor woman in Dundee, who was born blind, now aged about 50, who, when I saw her last summer, had never learned so much as the letters of an alphabet, commenced with Moon's system, and in a fortnight afterwards she could read with a little assistance. Of course to the young, Moon's type is remarkably easy of acquirement; in short, all classes of the Blind are amply provided for by means of Moon's system. As to the use of other systems amongst the Blind, I think it of importance to state that, in the course of my visitations in Edinburgh, and during a pretty extensive acquaintance with the Blind throughout many parts of the country, I have found everyone of these systems, Alston's included, are, for real practical purposes, useless, except for a mere fraction of blind females and for children. Very few blind men indeed can read by them; and these, with extremely rare exceptions, had learnt by these types when children. But the power of reading these types is almost invariably lost as the Blind grow up. Of 30 middle-aged blind men and women in Aberdeen who could read Alston's system when they were young, there were capable of reading it when I was there just three.* And I am able to state, from personal acquaintance with the fact, that the Blind in the West of Scotland are as unable to read by Alston's as those in the north. And although the Directors of the Glasgow Institution for the Blind state, in their last Report, that they have increased the size of their type, so as to render it more tangible, I am still confident that it will be found far inferior to Moon's, if not altogether as impracticable as their old

* Confirmed by letter from Aberdeen.

type. I am borne out in this statement by a number of intelligent blind working-men, who have tried it in the Edinburgh Blind Asylum.

“ ‘In addition to my regular work in Edinburgh (as to which I have to offer my sincerest humble thanks to the Lady Visitors for much kind and valuable assistance), I have visited the Blind in 23 towns throughout the country—in Glasgow, Paisley, Aberdeen, Dundee, Montrose, Perth, Hawick, Berwick, &c. During a visit of six weeks’ duration to the north last summer, 32 blind persons were taught to read, three Societies were formed, and many books and alphabets were given away to the Blind poor. In this way a considerable number of the Blind, in various places, have been taught to read; and it is hoped that, in a few years, many more will be so.’

“ *Statement by MR. BROWN, Glasgow, 8th March, 1860.*—
‘It is with pleasure that I submit to you a short report of my work in Glasgow for the last nine months. Knowing, as you do, the varied and onerous duties with which I was charged, you will not expect to hear of that amount of success which, under more favourable circumstances, might have been the result of my labours.

“ ‘I have seen nearly one hundred of the adult Blind in Glasgow at their own homes, seventy of whom have been provided with alphabets, each receiving with them a full explanation of the system; while thirty of that number have got different portions of the Scriptures; all of them being now fully acquainted with the type, and most of them fluent readers. The happiness evinced by them, at being able to read the Word of God, is in many cases very great. Although there are amongst the Blind, as amongst others, those who care little about reading,

yet, from what I have seen and heard, I feel fully entitled to say that reading is desired by the Blind generally; and, when once attained, it seems to be a very great source of enjoyment to them.

“‘I have issued one thousand circulars to gentlemen here, giving an explanation of the object we have in view,—viz., that of furnishing the Blind of Glasgow with a free Lending Library, and teaching them to read. I have seen about four hundred of these gentlemen, all of whom consider it a very desirable thing, and calculated to do much good; and between fifty and sixty of them have expressed themselves so in the practical form of subscribing, in a liberal manner, to carry on the work. With these facts before us, we cannot but be glad, and feel that God has indeed blessed us, and that fruit has not altogether been wanting.’

“*Letter from THE MATRON, Aberdeen Asylum, to the Teacher, Edinburgh, 12th March, 1860.*—‘I received yours of the 9th, and in reply, I may just state that your report is correct. So far as I can learn, very few can read Alston’s after commencing hard work. Moon’s system is preferred in this Institution; and the pupils, old and young, have made considerable progress since you were in Aberdeen.—Yours, &c., A. MACKAY.’

“*Statement by MR. IRVINE, Teacher, Paisley, 8th March, 1860.*—‘I have never put the two types (Moon’s and Alston’s) before any sensible person who did not, without hesitation, pronounce for Moon’s.’

“‘The defenders of the Alstonian type are well aware, or should be, that children form but a small number in comparison with that of the adult Blind; that, as a

general rule, children only can acquire Alston's type ; and of these, but few can read it in after life, if they have to engage in any mechanical labour which has a tendency to harden the fingers. I have a young man here who had never wrought with anything but a pin ; yet, although he had learned Alston's type first, he now prefers Moon's. And another, only 19 years of age, who had been necessitated to discard the one, has, in a short time, learned to read by the other.

“ ‘The number of Blind now on my roll is 66 ; of these, 33 are reading more or less. I am well and kindly received by all, and am invariably desired to come again.

“ ‘Among those who are reading, I have much satisfaction. A man, 65 years of age, is now reading, though he could not read when he could see. A woman, aged 74, is making fair progress, though a very weak person. Another reader told me the other day that, though she had heard the Gospel preached all her life, and had been well taught, yet she now saw beauties in God's Word which she never saw before.’

“ *Extract of Letter from REV. C. M'CULLOCH, the Manse, Montrose, January 5, 1860.*—‘We have had only a few books to operate with as yet. We have, however, £13 in hand to commence the purchase of others ; and we intend, besides the selection of portions of Scripture which we are ordering, to get some hymns for them, and, perhaps, the Pilgrim's Progress, which, I believe, is printed in Moon's type. In the course of this month we shall be in full working order.

“ ‘The Working Committee are finding it a much more easy task than at first they anticipated, from the facility with which the Blind acquire Moon's type. A young woman, who had become blind after her hands

were quite hardened with work, was, with much persuasion, induced to try Moon's type. She now reads with great ease; and nothing can be more delightful than to witness her animation and gratitude for the immense alleviation, thereby secured, of her painful privation.—Yours, &c., COLIN M'CULLOCH.

“*Letter from A FRIEND to John Anderson, Esq., W.S., Edinburgh, 13th March, 1860.*—‘I rejoice that you can take the chair in promotion of Moon's admirable system of Reading for the Blind. I was happy to do the same last season at Montrose, where country people, with a few days' practice, and almost without teaching, read with wonderful facility.’

“‘Our own experience has been triumphant. After being 13 years without sight, and having attempted Alston's books with no practical advantage, Lady F., in a few weeks mastered Moon's, and now daily enjoys the sweet satisfaction of independent study. May a blessing attend the inventor of this benevolent system; and our prayers are with you for its extension,—Yours, &c.’

“*Extract of a Letter from W. THOMS, Esq., Dundee, 9th March, 1860.*—‘In answer to your inquiry, I beg to say that the children in the Institution for the Blind here are taught to read by Moon's system only; and the teachers report that they consider it decidedly superior to any other system that has yet been tried.—Yours, &c., WILLIAM THOMS.’

“*Extract of a Letter from THE SUPERINTENDENT of the Richmond National Institution, Dublin, 4th May, 1859.*—‘We have been signally successful. We have twelve pupils out of twenty capable of becoming teachers,

instead of remaining to be taught ; so there is no doubt of the ultimate success of the system.

“ ‘ Miss F. Pringle, of Kingstown, sent us a handsome present the other day of the Book of Isaiah, in two parts, in Moon’s type ; and the pupils have free access to a Library established in Dublin for the instruction of the Blind on the same system. Is not that good news ? —Yours, &c., JOHN SHIELDS.’ ”

“ *Statement by THE MALE INMATES of the Edinburgh Blind Asylum, 14th March, 1860.*—‘ Were it possible to ascertain the opinion of the aggregate working-blind on this matter, we feel confident our assertion, that ‘ Moon’s system is, out of all sight, the best,’ would be fully borne out by it. In proof of this, we would humbly offer the experience of those employed in the Edinburgh Asylum, which we consider will fairly represent the average intelligence of the working-blind. In this excellent Institution, the Directors, while administering to the physical wants, are by no means neglectful of the moral and intellectual training of the inmates. With respect to embossed reading, our Directors have taken a wise course ; while being partisans to no particular system, they liberally supply books in the different systems as they appear, and never dictate what system shall be used, but allow us to judge for ourselves. All of us who had reached manhood before losing our sight find, on examining the Alston, Gall, and other types, that they are of no more use than so much sand-paper. And even those who in boyhood learned these systems at the Edinburgh Blind School, or at the Asylum here, no sooner begin to work than they begin to lose the power of reading, and ultimately find these types to be of little or no use to them. ”

“ ‘We may here state that we have often and anxiously inquired of inmates of the other Asylums if ever they knew a case of an adult, having lost his sight, learning to read by any of the common modes. We have been told of three persons ; these were the only cases which had come under our observation.

“ ‘Towards the end of 1856, Moon’s system was first introduced here ; and, on trial, it was found peculiarly adapted for the use of the Blind. The character is simple, easily felt, and easily remembered. We are warranted in stating that individuals of any age can easily acquire a knowledge of it with the least possible trouble. Those amongst us who, in consequence of labour, had lost the power of reading by other systems, found in Moon’s a valuable substitute ; and since its introduction here, upwards of forty of us, by more or less progress, have shown our capability of learning the system. In the female branch of our Institution most of the inmates could read by any system,—some preferring Gall’s, and some Lucas’s ; but those who were unable to read before, can now do so easily by Moon’s. From this it must appear that Moon’s system possesses advantages over all others, and justifies us in stating that it is not only the best, but the only system capable of being a lasting benefit to the Blind. We cannot pass from this subject without gratefully acknowledging the invaluable service done to the cause by the Edinburgh Society for promoting Reading among the Blind. Although not necessarily participants ourselves, we are fully alive to the vast importance of their labours amongst those Blind for whom as yet little or nothing has been done,—all of whom, in addition to the loan of books, have the assistance of a regular teacher.’

“Such overwhelming evidence as the foregoing should certainly be decisive of the paramount claims of Moon’s type. It is scarcely possible to conceive or demand a greater amount of proof. In the statements and letters just quoted, there is massed, as it were, the testimony of at least 300 blind persons: some of them represented by their teachers; others, as in the case of the 40 inmates of the Edinburgh Blind Asylum, having expressed their opinions for themselves. If 100 of the Blind were gathered out of any particular city, and, after a thorough, practical, long-continued examination of Lucas’s, Gall’s, Alston’s, and Moon’s types, should unanimously, or at least 99 to 1, pronounce in favour of Moon’s, what would be thought of the judgment of any man who persisted in maintaining that they were wrong? But it is easy to perceive that the testimony we have adduced is far stronger than that of our supposed 100 men from one locality, as we have the evidence of more than 300 of the Blind from all parts of the country all concurring to prove the same thing.

“As has been already stated, a zealous teacher has been labouring in Glasgow for 9 months past with much success. He has been most kindly supported by the general public of that city; although, unfortunately, the Directors of the Glasgow Blind Asylum (in all other respects an admirably-conducted Institution) have not yet afforded him the assistance which was hoped and expected from them. It need only be briefly stated here, as the reason for this, that the Directors are unwilling to give up Alston’s system, which has been time-honoured in the Juvenile department of their Asylum. So conscious are the Directors, however, of the defective nature of what has hitherto been known as ‘Alston’s type,’ that they

have recently brought out a new form of it in greatly enlarged letters. But even this improved system has been proved, from a careful trial by nine persons, to be far inferior to Moon's; and, as has been unanswerably stated in another place, even if it were equal in merit, how could it be expected to run a successful race with one which has now got so far a-head of it as Moon's? This will appear from the following considerations:—Of Moon's books, many more are now sold each year than of all the other systems put together. Moon's Bible is complete at the present moment; Alston's (improved) is little more than begun, and will probably never be finished. Moon's readers in this country number about 1,700; Alston's, not a 20th part of that number. And finally, Moon's system has so won the confidence of the intelligent people of all classes,—both blind and seeing,—that 26 Associations have sprung up to support it, aided by 16 teachers to teach it; while Alston's system, as far as we have been able to learn, possesses not a single such Association, nor one solitary teacher,—excepting, of course, such as may still be found instructing children in the remaining Schools and Asylums where the old system has not yet died out. It is most earnestly to be desired, therefore,—nay, it is right (and we lodge our appeal in this matter with the inhabitants of Glasgow),—that the Directors of the Blind Asylum should throw the weight of their influence and their purses (both heavy) into the scale on which is inscribed 'Moon's Easy Reading for the Blind.'

“It may be here mentioned that the Directors have recently stated that, in their opinion, ‘to print a general literature for the Blind would seem quite unattainable.’ The facts in reference to the present state of Moon's

system abundantly disprove this. Not only is the Bible complete (in 66 parts), but several other works are now printed and in circulation ; and these are the *nucleus*, at all events, of a general literature for the Blind.*

“Only one other objection to Moon’s type need be noticed,—viz., that ‘it is an arbitrary type.’ Now, even were this true, it would be no real objection to a system which has such an overwhelming amount of testimony in its favour as Moon’s. If, in fact, it has been proved that the adult Blind can read Moon’s type, and that they cannot read any other type, then, arbitrary or not arbitrary, Moon’s is the system, and the only system, for the Blind. But the truth is, Moon’s characters are most unjustly named when the appellation of ‘arbitrary’ is applied to them. In proof of this, we may simply refer to the specimen of Moon’s alphabet at the commencement of this Report. A brief examination of it will show that eight of the letters are identically our common printed letters ; that 14 others consist of parts of our common letters, those portions unnecessary for blind persons being left out ; and that the remaining 5 only are new characters.

“The beautifully-simple construction of Moon’s letters is further shown from the fact, that 5 of the forms used in it, each of them turned 4 different ways, make 20 letters out of the 26 ! Thus the character (a) Λ stands for A, K, V, X, in the varied positions of $\Lambda < V >$.

“We have thought it right to explain this matter thus fully, as some persons entertain the idea that, on account of the ‘arbitrary’ form of Moon’s letters, it must be

* This was in 1860 ; now (1875), there are, in addition to the Bible, more than 170 volumes, comprising Biography, History, Poetry, &c.

difficult for seeing persons to teach them to the Blind. This is an utter mistake; and from personal knowledge, as well as from abundance of other testimony, we can aver that it does not require above 10 minutes, or at most a quarter-of-an-hour's application, to Moon's alphabet, to render a seeing man perfectly acquainted with it, and to enable him at once to enter upon the teaching of a blind person.

“But we are sure we owe an apology to many of our readers, on the score of prolixity, for having, at such length, heaped proof upon proof of the indubitable superiority of Moon's system of reading, and of the extreme desirableness of imparting the knowledge of it to the thousands of afflicted blind persons in this country, as well as for stating, perhaps tediously, their intense gratification at the receipt of such knowledge. Yet we cannot think that we have entirely wasted our words, when we find a body of gentlemen in Scotland lately meeting to deliberate on measures affecting the welfare of the Blind, and gravely setting forth and authoritatively issuing to the public the following views:—‘Even although books were provided, the Directors are satisfied, from their experience, that the Blind themselves would, in almost every instance, prefer to have the Books read to them than to read them themselves.’ Surely such views, not to make use of stronger language, are most unphilosophical! The most prominent feature of all, in the case of blind persons reading, is the immeasurable gratification it affords them. Many members of this Society, as well as its teachers, have seen tears stream from their sightless eyeballs, when the Blind have first awakened to a consciousness of the new power of reading for themselves. Many a sweet and noble word have they

uttered at such times,—words perhaps which, ‘like precious wines, would lose their taste exposed to open air.’ We shall therefore not publish them. Unbounded also have been the grateful thanks poured out by the Blind upon those to whom, under God, they are indebted for so great a boon.

“Let us hope, then, that not only is ‘a good time coming’ for the Blind in this country and throughout the world, but that to no small extent it has come: and we cannot doubt but that all true lovers of the Blind will soon be found doing their utmost to give their poor afflicted friends the great blessings attainable by Moon’s type.

“It would be well to keep in mind that the richer classes throughout this country have it much in their power to aid the cause of the blind, by giving them presents of books. If the kind patrons of blind persons in town or country would charitably provide them with a copy of one of the Gospels, or some other books of the Bible (these costing but a few shillings each, and to be had from the Edinburgh Bible Society, through Mr. Brown, blind teacher, and others), they would confer a great boon upon the Blind, and immensely increase their stock of happiness.

“In conclusion, we may remind parties interested in the Blind, that all books and chapters of Moon’s Bible have the simplified alphabet placed at their commencement. When such a volume, therefore, is put into the hands of a blind person, a very small amount of assistance from others will, in the great majority of cases, speedily insure to the pupil, young or old, the power of reading, and therefore the increased power of thinking, for himself.”

Extract from the Edinburgh Home-Teaching Society's
REPORT FOR 1872:—

“ Two years ago, our Edinburgh Teacher, Mr. Brown, had paid an interesting visit to Orkney and Shetland ; in the course of which he discovered 90 blind persons, to several of whom he then gave a first lesson in Moon's system of reading. Committees also were then formed, one in Kirkwall and one in Lerwick, to aid in carrying on the work which had been thus auspiciously commenced. The following year, as noticed in our last year's Report, considerable efforts were made to obtain a teacher for Orkney and Shetland, but without success. Last summer, however, a kind Providence supplied our need, and Mr. John Bruce, an Edinburgh student from Shetland, was appointed by this Society as Teacher for six months. The Committees of Kirkwall and Lerwick asked the Edinburgh Society, meanwhile, to adopt this plan, promising aid by subscriptions and otherwise. We were also encouraged to undergo this responsibility by receiving a kind donation of £10 from the Earl of Zetland, at the hands of H. G. Dickson, Esq., W.S. Mr. Bruce did his work exceedingly well, and made a careful visitation through all the Islands of Orkney and Shetland (no less than 16 in number). He discovered 99 blind persons, 44 of whom he taught to read. For a first attempt, this is a large proportion of readers. Many very afflictive cases of blindness were seen by Mr. Bruce, occasionally several blind in one family, and, of course, much deep poverty. A very remarkable and melancholy fact appears from Mr. Bruce's tabular returns,—viz., that 17 persons out of the 99 were *born blind*. This is double the usual proportion, and augurs the existence of causes

which are both lamentable and not easily remediable. Mr. Bruce's journal abounds in many very interesting details."

During the past year, two Works have been issued from the press in reference to the Blind; one by the Messrs. Turner and Harris, of Leicester, relating to Asylums, and the best modes of increasing the Work and Wages of the Blind; the other by Dr. Armitage, of London, upon the different Embossed Types now in use.

"Messrs. Turner and Harris's statistics as to Scotland are not so full as they will doubtless be in their next edition; but they bring out the interesting fact, that Moon's system is employed at 38 Institutions for the Blind; Lucas's at 7; the Roman at 4; Alston's at 4; Frere's at 3; and Braille's at 4; or Moon's 38 against the 21 of all other systems. Several Scotch Blind-Teaching Societies, however, all of which teach Moon's System, having been omitted from Messrs. T. and H.'s list, it would appear that Moon's type is twice as much used in Great Britain as all the other types put together. Surely it would be well, therefore, that the supporters of the other systems should, though it might be gently and by degrees, adopt Moon's type, which now stands out so clearly as the best, by the unmistakably-declared opinion of the Blind public of this country. Were that happy result to take place, it is needless to say,—for a hundred times before it has been said,—that the Blind would be immensely benefited by it. Dr. Armitage's book, which gives an analysis of the different blind types, comes to a conclusion, in reference to children, in favour of Braille's dotted type, and mainly on the ground that it can be best employed in music, in which department it states the greatest number of openings for the Blind are to be found. We admit that this matter

deserves a full and earnest investigation ; and if it shall appear that blind children can easily learn Braille's type, and that there is a considerable likelihood of their being able to apply it to their advancement in life, it may turn out that two blind types will be required in this country,—Moon's for adults, who form by far the largest proportion of the Blind, and Braille's for those born blind and for children early deprived of sight. These are respectively one in ten and one in eight of the Blind. It seems, however, an utter impossibility that Braille's dotted type, —six dots in various combinations, forming not only the twenty-six letters, but musical notations and other marks besides,—can become an available system for those becoming blind as adults. With the great majority of them, simplicity is essential. Braille's system is even to the seeing, complicated ; and to the simple-minded, or nervous, or poverty-stricken, or misery-stricken adult blind, it will be ever unattainable. It is well known that, even Moon's system,—easy of comprehension as it is, and easily felt by almost the roughest fingers,—is at first rejected by not a few of the aged, irritable, and uneducated blind ; and how immeasurably less a hope of good results is to be expected if such a difficult type as Braille's be presented to them ! ” *

In the Report of this Society for 1875, is the following :—

“ Reading on Moon's system is now all but universal amongst the adult blind of Scotland.”

* The system of M. Braille was introduced at the Institution for the Blind at Paris in the year 1852. It consists of six dots placed in different positions, and is a strictly arbitrary plan, no single letter possessing the slightest resemblance to those in ordinary use.

“Six years ago,” says Mr. Brown, “we visited the counties of Sutherland and Caithness, discovering many blind persons, and giving them the first lessons. We have also kept up a correspondence with some of them, and sent them books from time to time. Sums of money were collected by the friends in Wick and Thurso, to purchase books for those who could use them; and Miss Russell, of Thurso, kindly took charge of the Library. As no Society had been formed in the northern counties, it was thought advisable to revisit the Blind there, which we did at the end of last summer; and we had the pleasure of seeing those whom we taught to read on our former visit, continuing to read for themselves the Word of the Lord. One of the readers gave an order for the whole of the New Testament, which has been executed. On our way south, we called upon some of the members of the Inverness Society, and represented to them the need of something more being done for the blind in the far north. The Committee cordially proceeded to consider what steps should be taken to meet the want, and have since sent their teacher to visit parts of the district referred to. We hope now that something permanent will be done, without delay, for the future good of the blind in the northern counties. Our library at Edinburgh now contains nearly 1,000 volumes.”

GLASGOW.

The Home-Teaching Society in Glasgow, established in 1859, like that of Edinburgh, is doing great good. The benefits of this Society are not confined to Glasgow, but are extended to Ayrshire, Lanarkshire, Greenock, &c. The Society employs seven Teachers, who have taught a great number of the Blind to read, and had, at the

beginning of 1874, the names of 841 on the Register. In addition to teaching the Blind at their own homes, the Society uses its influence in having the blind children taught in the Schools provided for the sighted; which effort has been attended with much success.

The following are extracts from the Society's FIRST REPORT :—

“The principal object of this Mission is the promotion of reading amongst the Blind in the city and neighbourhood; and for the purpose of visiting, teaching, and supplying them with the Bible and other religious books, free of charge; believing that their being able to read to be one of the greatest alleviations of their affliction which can possibly be conferred upon them.

“The system of reading adopted by us is that known as ‘Moon’s,’ which fully meets the wants of the Blind, being so very simple and easily felt, that, at the advanced age of seventy years and upwards, many have become expert readers; and to not a few it seems to be the chief enjoyment of their lives.

“It must be apparent to everyone that such Associations as this give most efficient assistance to Asylums for the Blind, doing that which is beyond their province.

“The incalculable blessing conferred on the Blind by the invention of embossed printing, cannot be too highly estimated. It places an endless source of instruction and amusement within their reach, and relieves, to a vast extent, the terrible affliction which has befallen them. By the sense of touch, the light of information is poured on the eyes of their understanding; and though the outward page of nature is still a blank, the inner man is illuminated with the light of science, and rejoiced by the

beams of that better light ‘which lighteth every man that cometh into the world.’ ”

Extract from SIXTH REPORT, 1865 :—

“Your Directors feel that they cannot too frequently or too prominently bring before you, and press upon your sympathising consideration, the isolation, helplessness, and dependancy of the Blind; and also that important truth connected with their case, that the great majority of them are to be found among the very poorest classes in the community. While they, on the one hand, by the want of vision, are of all people the least able to assist themselves in any of the activities of life, they are, on the other, dependant upon those who are least able to afford them that constant care and attention which they so much require.

“The aim of your Mission is to supply, as far as practicable, this want, by instructing them to read, by supplying them with books in embossed type, and by other missionary agencies. Thus you try to fill up, and render profitable and agreeable, long hours previously spent in vacancy and wearisome monotony. The journals of your missionaries show that this end is, gradually at least, being attained; as they are filled with expressions of deep and heartfelt gratitude, which your Directors cannot for a moment think are either unfelt or insincere.”

Extract from ELEVENTH REPORT, 1870 :—

“A successful experiment has just been made of having six blind children taught with the sighted, in a large school at Greenock. To prevent any encroachment

on the teacher's time, some of the advanced scholars gave reading lessons twice a-day, by means of embossed books. But no special attention was needed by the blind children in any of the other lessons, as they were enabled to share and compete with the other children by the parents' previous assistance at home, in preparing the common lessons of the class. The teacher has testified as to the complete success of the plan.

“The most important sphere of your Society's efforts is, however, among the adult Blind. The books are much appreciated by them, and many have read more since they lost their sight than ever they did before; and not a few cases of blessing have resulted from the reading. Some interesting cases of persons deaf, as well as blind, are found among the readers. Shut out, as they are, from the public means of grace, and from conversation, they prize the books very highly. To facilitate conversation, the agents teach them the finger alphabet, and thus a visit is a great pleasure to them. We have now 1,000 volumes in embossed type in our Free Library, which are all kept in active circulation. It is, perhaps, scarcely needed that we should again repeat that many of our readers prize the acquirement of being able to read as one of earth's best blessings,—as a means of obtaining spiritual and intellectual instruction and light. The books are given out as they are required.”

Further very interesting accounts of the success attending the Society's efforts to promote the instruction of blind children in Ordinary Schools, are related in the 12th, 13th, and 14th Reports.

Extract from FOURTEENTH REPORT, 1874 :—

“The active circulation of our now large library, consisting of 1,076 volumes or parts, is still maintained. Among the 424 blind of this city, we have obtained 113 good fluent readers, 59 who read, but not so fluently, and there are 16 beginners. Reading, to many of them, is an unspeakable comfort and solace, and the power to read, when once acquired, would not be willingly parted with. We still strive to get blind children into the ordinary Schools among sighted companions; and there are now 25 at various Schools, and generally speaking they are successful scholars.

PERTH.

Extract from the Society's REPORT FOR PERTH, 1872 :—

“The agent has travelled between six and seven thousand miles in his visits to the Blind, in the various districts of the county, during the past year. His pupils combine all ages, from 7 to 70, and are in all stages of advancement; the great majority being now able to read with comparative ease and sensible advantage; while he steadily keeps in view, not merely their mechanical progress, but their spiritual enlightenment and profit from the lessons of God's Word. Many are the testimonies which are borne by the pupils to the benefit they have derived from his visits and instruction; nor would it be easy to exaggerate the amount of consolation and enjoyment which is thus carried to the homes and hearts of numbers, helping to cheer them amidst the gloom of their long-continued night.

“One of the readers, who has now left the county,

before doing so, used, when he had leisure, to take his book under his arm, and go into the houses of people in the Meal Vennell, and read chapters to them. He was always well received, and they listened more attentively to him than they, perhaps, would have done to any other. 'I have sometimes thought,' says the teacher, 'that some of the Blind, who are good readers, and have the matter at heart, might be profitably employed in this way.' "

The number of pupils on the Society's Register is about 60; and they have a good supply of books.

INVERNESS.

The Inverness Society has one teacher, whose district extends 200 miles in length and 50 in breadth. The results of the efforts of this Society have been most satisfactory; 182 blind persons have been found, and 114 taught. The teacher, Mr. Mackenzie, understands the Gaelic language, which renders him the more useful in this district, as several of the Blind can only speak that language. One of his pupils, a poor woman in the Isle of Skye, 65 years of age, learnt to read the Gospel of St. John in Gaelic (embossed in my type) in three months. I have lately had some of the Psalms embossed for her use, having been told, when at Inverness, that she had expressed to Mr. Mackenzie a great desire to have them. Mr. Mackenzie has, altogether, 14 pupils in the Isle of Skye. He states their progress is very satisfactory.

STIRLING.

In 1872, this Society employed one teacher, who had discovered 126 blind persons in his district, and had instructed 46 in reading. In addition to teaching the

Blind to read, the Society finds considerable employment for them in various ways, which has proved a great help to many.

In addition to the foregoing Home-Teaching Societies, MANCHESTER, CHELTENHAM, CARLISLE, SOUTHSEA, CARDIFF, DUNDEE, and many other places in Great Britain, have their respective teachers and Free Lending Libraries for the Blind. The Blind gladly avail themselves of the benefits of these Institutions for their intellectual and spiritual advancement. In the more remote and outlying districts they are frequently taught by kind friends and sympathising neighbours.

CHAPTER XIII.

IRELAND.

DUBLIN.

The origin of the School and Home-Teaching Society in Marlborough-street, Dublin, is somewhat remarkable and interesting. We give the following extract from a Report of the Society * :—

“One day, in the latter part of 1857, Miss Mary Pettigrew, a lady whom God had seen fit to deprive of the blessing of sight for some years past, whilst walking with her little maid in the neighbourhood of Rathmines,

* There are two other Institutions for the Blind in Dublin,—namely, the *Molyneux* and the *Richmond*,—in each of which my books are read and highly valued.

heard the voice of some one reading aloud. She crossed the road in order that she might hear more distinctly. It proved to be Captain M'Intyre (himself blind), who sat in the garden in front of his house, and, from one of Moon's embossed books, was reading some portion of Scripture, in the hope that the truth from his lips might reach the ears of some passer by. He at once discovered that Miss Pettigrew had stopped to listen,—entered into conversation with her,—told her of his blindness, and with what comparatively little trouble he had learned to read from Moon's raised characters,—and induced her to take an alphabet and some little book, and make the attempt for herself. She did so; and, by the blessing of God, in a short time, she was able to read His blessed Word."

She then felt a desire to make others partakers of the treasure she had found. A committee was formed, and subscriptions raised, and on Tuesday the 3rd of August, 1858, "The School and Lending Library for the Blind" were opened. Friends in large numbers attended the interesting ceremony, and joined in asking a blessing on the undertaking.

In the Report for 1872, it was stated that 200 of the Blind of Dublin and its neighbourhood had been taught by means of this Society.

In 1863, I went to Ireland, as already mentioned, and, accompanied by the Rev. Dr. Black and others, attended several public meetings in Dublin and other places, held on behalf of this Institution, for the purpose of raising sufficient funds to aid in the extension of its operations. At the close of one of these meetings in Dublin at which I had been speaking, an elderly gentleman (Mr. C., who appeared much impressed with what

he had heard), came forward to speak with me. "May I be allowed," said he, "to ask a few questions? I am desirous of hearing from you further how my soul can be saved." "Read the 3rd chapter of St. John very carefully," I replied, "and pray that you may understand it." "What shall I do then?" he said. "Read it again." "And what then, sir?" "Read it again and again, particularly the 16th and 36th verses, till you feel every word is written for *yourself*. There you will learn, in the words of Jesus, how we can be saved." "When shall you speak again in public?" he inquired. I said, "To-morrow (D.V.), at N., about 40 miles from here." "Then I shall be there!" he said. The next day, when we were returning by railway, after the meeting had been held, our carriage door was suddenly opened at the first station at which the train stopped, and Mr. C. entered, accompanied by another gentleman, whom he seated by my side, saying to him, in a strong Irish accent, "Sit you there, man, and he'll tell you how your soul can be saved!" and then retired. The next time the train stopped, the door was again opened, and again Mr. C. entered; and, taking by the arm the gentleman he had before brought to me, he said, "Come out, man, and let another come; for his soul must be saved!" This he repeated at several stations, until we were approaching Dublin, when he wished me good-bye.

Rarely have I seen such earnestness in the Master's cause, and exemplification of the words, "Now, is the accepted time; now, is the day of salvation."

CORK.

During 1861, a Home-Teaching Society was established in Cork by two pious ladies, the loss of whose zealous

and self-denying labours we have had cause to deplore in consequence of their removal by death. Although the Society has met with great opposition in its work, yet it has gone on enlarging its sphere of operations. In 1872, the number of Blind persons who had been visited was 82; 53 of whom had been taught, and 29 were then learning.

LIMERICK.

The Asylum for Blind Females and the Asylum Church, at Limerick, were erected in 1834, by subscriptions principally raised through the great exertions of the Rev. E. Hoare, Dean of Waterford. The Rev. J. Gregg, writing in reference to the inmates of the Asylum, says, "They are remarkable for their cheerfulness, their Scriptural knowledge, and genuine piety; and they greatly appreciate the use of the embossed books they have in your type."

I was enabled, a few years since, through the liberality of a Christian gentleman, to send a donation of books to this Institution, as well as to others in Cork and Dublin. The same kind donor has also enabled me, from time to time, to send portions of the Holy Scriptures to the Blind of France, Holland, Germany, Italy, Syria, and several other countries, which have proved a great blessing to a large number of the Blind.

A friend, interested in the work of circulating books among the Blind of Ireland, inquired of a lady if she thought that the good effected by the circulation of the books of the Free Lending Libraries, through the agency of the Home-Teachers and others, compensated for the

expense and labour bestowed. The lady, thinking the Blind themselves would be the best able to answer this question, asked a few of them with whom she was personally acquainted for their opinions.

The following are extracts from some of their letters which she received in reply :—

“Dear Miss,

“A sense of duty compels me to dictate to you these few lines, hearing that a question has been raised, ‘How does the system for teaching the Blind to read work?’ and, ‘Do the results justify the trouble and expense involved in the undertaking?’ In reply, I must ask the question, ‘Who can tell the value of an immortal soul?’ If it be of *more* value than ten thousand worlds, and if but *one* destitute of bodily sight be brought to a knowledge of God through the reading and teaching of the Holy Scriptures in the embossed type, then has the labour not been in vain.

“If *proof* be wanting as to the blessed results of the dissemination of Scripture truth amongst those deprived of sight, by the means of being taught and encouraged in the reading of the blessed Word in the embossed type, I would ask my friend, —, ‘What he would give his *Scripture Truths* for?’ His answer would be, as it has been, ‘I would not give it for a handful of money!’ And why? Because he receives spiritual benefit thereby. Or ask Mr. H. concerning the benefit he receives; and he will give you a similar reply. As for myself, in this note, I cannot state all the blessings that I have received; —72 years of age when I began to read, and 57 years without reading God’s Word at all! I thank God that, before I began reading the embossed type, I was not

ignorant of the Scriptures, nor of its saving power, for many years before I last learned to read ; but one of the greatest blessings I have experienced has been recently, when I was confined to my room for eight weeks, and many wearisome days and nights appointed unto me ; for whilst all lay slumbering through the ‘ silent watches,’ my Bible was a comfort to me. And the God of the Bible made it a blessing to my soul ; and, thank God, I can say, with David, ‘ Oh ! how I love Thy law ! it is my meditation day and night.’ And there are many others whom I do not know but by hearsay,—poor Roman Catholics and others,—reading the Word of Life ; and many of them led to see that Jesus Christ is the only Saviour,—the Way, the Truth, and the Life. And I believe that eternity alone will reveal the full efficiency of this means, with God’s blessing, to accomplish a Divine mission to a portion of His deeply-afflicted creatures.”

Another wrote :

“ Could I remain prostrated on my knees until the ground was worn away, it would show, as it were, but a grain of the gratitude I feel toward God for the blessing bestowed upon me in enabling me to read His Word.”

Another wrote :

“ I consider the Library such a blessing, that I would willingly pay for the books if I could afford it ; and my opinion is, that were you to take the books from a blind man, it would be like putting a bandage on the eyes of one who had his sight.”

CHAPTER XIV.

TESTIMONIES OF SEVERAL HOME-TEACHERS
AND THEIR PUPILS.

The following are extracts from the London and other Home-Teaching Societies' Reports, which shew how quickly my Alphabet has been learnt by persons even of very advanced ages, and how great have been the blessings attending the reading of my Books. Thousands of other testimonies might be added, had we space to give to them ; but these few, we trust, will be sufficient to confirm the oft-repeated assertion, that the Alphabet is easily learnt, and that the Books are greatly appreciated by blind persons of all ages and capacities.

LONDON.

“One of our pupils had been a music-mistress, an educated and well-informed person, but bowed down with sorrow ; for, having lost her hearing as well as her sight, she was quite cut off from her usual occupation. At her second lesson, she read a chapter of the 2nd of Corinthians ; and she now accounts reading the Word of God to be her highest pleasure. She is no longer desolate and unhappy.”

“A blind gentleman who took lessons from one of our teachers, though 75 years of age, read the history of Bartimeus at his third lesson ; and was so delighted with

the Society, that he expressed his intention of giving it his cordial support."

"A young lady, who had read of our plans for Home-Teaching in Moon's simple type in a periodical, determined to set about teaching a poor man near where she lived, who had lost his sight 3 years. She wrote for an alphabet and some first lessons. Her pupil made such quick progress, that an order came for John 14; and this was soon followed by a long list of books which she required for him. Six weeks after, he had read through the Gospels by St. John and St. Matthew. He says he has read more of the Bible in a fortnight, than he had read for the last 20 years. When he comes home from church, he finds out the texts. He knows the numbers well. He has a thin piece of board on his knee on which he lays his book, and sits so for hours. His wife says that, being a very active man, it is such a blessing to have something that thus occupies and interests him."

"An application came from the daughter of a clergyman, in a country parish, on behalf of a poor blind man whom she had taught to read in Moon's type some time before. 'His life, till he was 18 (we quote from a letter of this lady), was indescribably wretched. He sat by the fireside almost like an idiot, his arm nearly useless from disease. I scarcely thought he could be taught the letters; but he learnt them all, and even short words also, in a week; and he very soon began the Gospel of St. John, a copy of which was given him as a present. The effect on his mind of cultivation and awakened thought was wonderful. He became the most cheerful of

the family, instead of the most desponding; and after years of suffering, he has even become healthy.' ”

“ One poor old woman, 73 years of age, said, ‘ I would not part with the knowledge I have obtained of the Bible by reading Moon’s books, even to regain my sight.’ Another said, ‘ Every time I read my Bible, I find something to strengthen and refresh my soul, and to support me under affliction.’ An old man, who had been a bricklayer, said to his teacher, ‘ I was miserable until you taught me to read Moon’s books; but since that time, I have read more of the Bible than I had from the time I left school.’ One of our readers, a woman in middle life, has, during the past year, committed to memory 58 Psalms, 28 chapters in different parts, the Epistle to the Galatians, and the two general Epistles of St. Peter; and she adds, ‘ I study them, and keep them in my mind.’ ”

“ An aged female said, as she lay sick and afflicted, ‘ I was pleased to find that, after learning the alphabet in Moon’s type, I could read the Lord’s Prayer; but when I could read the 14th chapter of John, I felt I was made for life!’ ”

“ In one of our workhouses, two old blind men, aged 62 and 63, sit in the yard, when the weather is fine, and read their books together. Their request to the teacher is, ‘ When you come again, bring us the book of Genesis; we want to read the Bible right through.’ An inmate of another workhouse said to her teacher, ‘ There cannot be anything more suitable to us than your books. While the gas is alight, they can all amuse themselves with their books and newspapers; but all of a sudden the gas

is turned off, and they cannot read a word. But thank God, I can then take up my book and read to them, and they are so pleased ; for we can have some good reading, though the gas is turned off.' ”

“In another workhouse, a poor widow, 63 years of age, had been praying for two years that the Lord would send some one to teach her to read His Word ; and when our teacher was taken into the ward, she said, ‘The Lord has opened a door at last, and sent an angel to me.’ The sympathising teacher, herself blind, had the pleasure of teaching this aged Christian to read in one lesson, so earnest was her application ; and now she says ‘she does not know what she should do without her books.’ ”

“In the Royal Hospital, Greenwich, we have to record an instance of special blessing upon our efforts. An old blind pensioner, who had been a miserably wicked man, consented to be taught to read Moon’s type. The ‘entrance of the Word’ has given him ‘light ;’ and he now not only rejoices in the Gospel, but seeks to bring his comrades to the knowledge of Christ his Saviour. He may often be seen surrounded by a group of his fellow-pensioners, listening to him while he reads the Bible, many of whom declare that they have known more of it from this blind man’s lips than they ever did before. Such instances as this should surely encourage us not only to persevere in our work, but to extend it to every part of our Metropolis, and through the whole breadth of the country.”

“Mrs. W., aged 73, of St. Saviour’s workhouse, says, ‘I never believed in God aright before I began to read

Moon's books, and then I saw I was wrong. I see now that salvation is through faith in Christ, for 'the blood of Jesus Christ cleanseth me from all my sins.'''

"Mrs. M., in the same workhouse, aged 59, says, 'It is only about 3 months ago that I first began to read; and you would not believe how it comforts me in the night.'"

"The remark of a woman in Lambeth shows the benefit which a blind reader often is to the family: 'My son Robert,' said she, 'aged 23, read to me that book (*Eyes and Ears*) while I was washing, and I felt thankful that he was only blind, and not deaf and dumb also. He often reads to his father and me on Sunday nights, for we cannot read ourselves.'"

"Mrs. M., of Bermondsey, aged 75, says, 'If I could not get Moon's books to read, I should not live long, for I know that it has added 10 years to my life. I cannot find words to thank the ladies and gentlemen who support this Society.'"

"The following case is a lesson to teachers to persevere in persuading those to learn who persistently refuse to do so. Mr. W., of Blackfriars, aged 35, had come up from the country to London, in the hope of recovering his sight. He said to his teacher, 'I had not been here 6 months when you called on me, and asked me whether I should like to learn to read in Moon's type. I told you I should not. You called upon me many times; and, after a good deal of persuasion, I consented to learn. I thank God I can now read as well as when I had my

sight. I am now going home into the country a more enlightened man than when I came here. Will not my friends be surprised to see me read with my fingers, though I cannot see a letter? ' "

"A teacher in the City describes the support which the Blind receive from remembering what they read with their fingers. On calling on an aged pilgrim, 77 years old, who had learned to read when she was 72, he found her sinking, and she lamented that she was then too ill to read; 'But I shall never forget,' she said, 'the blessed promises I have read. I did not read the Bible much when I could see; but since I have read it in Moon's type, I have found such blessed promises that I shall never forget them, though I may not read them through again.' "

"F. D. is now, in consequence of his loss of sight, an inmate of St. Pancras workhouse, where our teacher visited him 12 months ago. At that time, he was in a most depressed and rebellious state of mind; but he is now quite cheerful, and regards the teacher's visiting him as a most providential circumstance. He learnt to read in one lesson, and now finds great comfort in the Word of God. The example of cheerful resignation in his teacher, who is also blind, had an excellent influence upon him."

"Our next case is that of an old soldier, 89 years of age, who lost his sight in China. He was one of our earliest readers, and has now gone to his rest. He derived great benefit from reading the Bible till he became too feeble, and then he was delighted to hear it read by his blind teacher, as often as he was able to call."

“ ‘ When they all go out to their work, Jesus comes and talks with me,’ said an old blind reader, who delighted in the 14th, 15th, and 16th chapters of the Gospel by St. John.”

“ I paid a visit to H. O., aged 19, who lost her sight, and partly her hearing, from sleeping in a damp kitchen when in service. I told her I was blind too, and had come to try if I could do her any good ; to which her aunt replied, ‘ She feared I could not, as many kind people, and also her doctor, had been unsuccessful in raising her from the state of despondency she was in.’ I tried to cheer her, and she readily consented to learn to read Moon’s type. She learned quickly, and gradually recovered her spirits and hearing.”

“ ‘ An aged woman, whom I taught,’ says the teacher, ‘ 5 years ago, to read, has since become paralyzed, and confined to her bed. She says she is thankful to the Society which taught her to read with her fingers, as she can now lie on her bed and read the Word of God for herself. Her general remark is, ‘ Oh ! I wish you could come oftener ; for I have read my books over and over again.’ ”

“ The Blind often read to the Seeing. Five blind pensioners at the Royal Hospital, Chelsea, have been taught to read ; and it is very interesting, if you visit the Hospital on a wet day, to see many pensioners assembled, while one of the blind men, with his book open upon the table, reads the Word of Life to his aged comrades. These men often refuse to listen to its teaching when read to by visitors.”

“R. E., in Greenwich union, aged 84, refused for a long time to be taught, or to hear the Bible read, being an atheist. He at last consented, and learned to read in 4 lessons. He now takes pleasure in reading the Scriptures ; and he says he hopes God will enlighten his mind, that his soul may be saved.”

“A man who, when he realised that his sight was gone for ever, was plunged into the depths of misery, from which he sought in vain to escape,—till one of our teachers found him, and brought him a Bible in Moon’s type. He expresses himself thus, in the following letter : ‘It is now above 2 years since I was deprived of my sight ; and after undergoing several unsuccessful operations, I was left altogether without hope of its recovery. It was then, and not till then, that I began to think seriously of sin ; for it was thus the Lord led me to consider what I was in His sight. Now came the thought of my neglected Bible, coupled with the dreadful consequences of sin ; and I was fearful to be left alone. I sought as much religious instruction as I could, and continued in this state until the summer of 1867, when I received the first visit of the teacher. He supplied me with books from time to time, and I have reason to thank God that I ever was taught to read. It enabled me to pass many hours in reading God’s word ; and at length, by God’s grace, I was brought to a knowledge of the Lord Jesus Christ, ‘ who for our sakes became poor ; that we, through His poverty, might be made rich.’ ”

LIVERPOOL.

“E. M., a captain’s son, was trained by his father in infidel principles ; but being induced to learn to read Moon’s type, the Holy Spirit taught him ‘the truth as it is in Jesus,’ through the Word which he read daily with great perseverance and pleasure. He struggled for a long time to gain a living by making boxes, going errands, &c., until he was taken into our workshops, where he was universally respected, until his death.”

“J. H., was a sailor for upwards of 21 years ; but through blindness was obliged to take refuge in the Liverpool workhouse. He had no friends in England, and felt very lonely. He quickly learned to read Moon’s type, and his books became his constant companions. Sickness came ; and, after much suffering, he died, rejoicing in the salvation purchased for him by his most precious Saviour, about whom he had so greatly delighted to read.”

“R. F. was one of our mat-makers, and a careful reader of Moon’s embossed books, which were a great comfort to him, particularly in his last illness. He was always most anxious to have a supply with him at home, ‘the time,’ as he said, ‘seeming long without his book.’ He went for a change of air to the Isle of Man (his native place), and there died a happy Christian.”

“S. F. was by trade a blacksmith ; but having lost his sight, he went into the West Derby workhouse, and there he learned to read Moon’s books. He induced the gentlemen to send him to the School for the Blind, where he learned mat-making, in the hope of ultimately getting

into our workshop. His health began to fail; and after struggling in misery and poverty for some time, he returned to the workhouse. Being now in a deep consumption, he blessed God for the comfortable corner assigned to him, where he can read his books in peace. When I went the other day, I found him reading Isaiah 55. He told me he could not sleep half-an-hour at a time through the night; so he gets his book, and it gives him something good to think about. I gave him *Scripture Truths*; he read the first part with great pleasure."

"E. F., not knowing how to spell, her first efforts at the reading were very distasteful; but after a time, she practised diligently, and became a good reader of Moon's books; and for some years before her death, her thirst for God's Word was great. She told me that, when ill, and not able to sleep, she spent most of the night in reading. Her spiritual change became very apparent during the last year of her life. Her heart seemed overflowing with love; and her fellow-workers remember her with affectionate regret. She died from cholera, after two days' illness."

"E. B., formerly a boatman, deaf and blind, and upwards of 60 years of age, is now in the West Derby workhouse. Persons kindly get him Moon's books from the Library, which he reads with pleasure and profit, often conversing with the old men around him on the subject of his book."

"Mrs. L., aged 76, lives alone, and would feel very desolate were it not for the reading. She reads a great

deal in the night, when not able to sleep. She loves her books so much, that I have always a difficulty to get her to return them, never feeling that she has read them enough. Her blessed *Silent Comforter*, she says, 'is worth £100 to her;' and many a prayer she offers for the lady who sent it."

"G. N., a respectable, intelligent man, formerly a chief-mate, is now in the Smithdown-lane workhouse. His sight was injured by exposure to heat in tropical climates. I gave him one lesson in the alphabet, and left him a book. On my next visit he read a portion, and has since read with great interest all the books he has been able to get."

"E. W. is a poor man who lost his sight at the gold diggings, and, returning with the fruit of his labour, tried to keep a little shop; but not succeeding, the whole of his money was lost, and he became dependant upon a poor sister. Being deaf as well as blind, he did nothing but lie in bed or sit in a corner of the room. The only thing that relieved the monotony of his existence was the reading of our embossed books."

CORNWALL.

"Perhaps the most interesting case in Liskeard is that of a man who was an unbeliever before he began to read. The teacher says that he never met with one who was more interested in reading, or in the welfare of the Society. He shows his gratitude by travelling many miles to collect subscriptions. It is chiefly through his exertions that the contributions from Liskeard have gradually risen, since 1868, from under £9 to upwards of

£12. Several other readers (of whom there are 13 out of 24 reported) have expressed their gratitude to the Society. One of 79, and another of 76 years of age, read much, and enjoy their Bibles."

"—, a man who was blinded about 2 years ago by an explosion, lost his left arm and had the right so seriously injured, that he can neither dress nor feed himself. He, however, perseveres in his reading with the only sound finger he has left. He changes his books regularly, and makes good progress."

"Two deaths have occurred amongst the blind readers of Helstone during the past year. The brother of one of these (the Rev. W. Wedlock) had given his sister some books in Moon's type, which she greatly valued. Being deaf as well as blind, reading proved her greatest comfort. Her end was perfect peace. She was clever at her needle; being generally employed, when not with her book, in making patchwork. She gained a prize at the last year's Polytechnic for a patchwork quilt, which was beautifully done. A nephew, also blind, is a steady, good reader, and now uses the books formerly read by his aunt."

"One pupil, recently blinded from inflammation arising from a blow, showed much diligence and interest in learning Moon's type; and though aged 50, was able to read the Gospel of St. Luke before the teacher left. A little girl of 8, who has been helped to learn by her mother, can now read a chapter or tract very nicely. A tea was much enjoyed by some of the blind; it was followed by reading and prayer. One of them (our new

scholar) was so delighted, that he exclaimed, 'I quite forgot, for the time, that I was blind!'"

"The 3 little girls, neither of whom has completed a 10th year, keep up their reading with varying degrees of success; the one who, through ill-health, has been most frequently away from school, having this trial balanced by greater quickness in learning."

"A man in the Liskeard district, aged 82, uses Moon's books with much interest, and finds reading a great blessing to him."

"At Callington, one of our readers is about 86 years of age; he reads slowly, but correctly."

NEWCASTLE.

"— was deprived of sight when 6 years of age; he is now 44. When first visited by the missionary, he was very ignorant and careless about religion, not even knowing the Lord's prayer. At first, he was unwilling to be taught Moon's type; but when induced to make the attempt, he evinced great anxiety to perfect himself; and, by perseverance, he has succeeded in mastering the single chapters, and is now making satisfactory progress in the whole Gospel of St. John. He acknowledges that, since he has read the Bible, life has been a different thing with him,' and that his instruction has been made a blessing to him."

"—, a man of some education, who had been blind twelve years, often remarked that the loss of his sight had proved his greatest blessing, since it had been the

means of his becoming 'wise unto salvation through faith which is in Christ Jesus.' He hailed with thankfulness the agent's visits, and learnt to read the Bible, which became his daily companion and study, and on the glorious truths of which he delighted to converse. The little tract, *The Old Old Story*, made such an impression upon his mind, that he remembered several passages of it, and begged to have it read to him once more when laid on a bed of great suffering. The wish was complied with; and shortly after, his spirit was peacefully called hence."

"Another pupil learned to read in one lesson. Before this, he was given to melancholy, and very indifferent to religion. The agent's testimony now is, that 'he has given his heart to God, and is living as an earnest Christian.' This blessing has also been extended to his wife, who is a changed character. They both ascribe this to the reading of the Bible."

"An interesting case may also be mentioned of one in her 75th year, who has suffered from three paralytic seizures, which did not deter her from attempting to learn the raised type. This she has completely accomplished, and is now enjoying the inestimable privilege of reading the Bible herself."

"Mrs. —, the widow of a soldier, in her 68th year, has been deprived of sight 9 years; and, in addition to this, has had many family afflictions, which appear to have been greatly sanctified to her. She highly values her Bible; and remarks that it was in answer to prayer, that the missionary was brought to her dwelling. His

continued visits, and the privilege which she enjoys, through his teaching, of reading the Bible, are her greatest earthly solace; and although subject to much bodily affliction and infirmity, her voice is often raised in earnest thanksgiving and praise for the blessing vouchsafed."

"A very remarkable change has taken place in a man of middle age, who had long lived in a state of indifference to the concerns of his soul, and also in that of his wife, a Roman Catholic, who was a very abandoned woman. They were both induced to attend a Temperance Meeting which was held near their dwelling, and to sign the Total Abstinence Pledge; this led to their attendance at little meetings for worship held also in the same room, which has been blest to them, their conduct and conversation bearing abundant evidence of their altered character. The man's conversion, as he related it to a visitor, was striking. He said, as he was reading the Bible, with his finger on the words, he was suddenly seized with conviction of sin, under which he dwelt in continued fear for two days. On going out into the street he felt, as he expressed it, 'so strange,' that he knew not what was the matter; and fearing lest he should fall down, he placed himself against the wall, continuing, he remarked, to pray for forgiveness; and on turning to come home, his heart was filled with a sense of pardon, and he felt, as he said, 'so happy.' Now, when he takes his meal, be it ever so scanty, he looks up to God for a blessing, and gives thanks when it is finished, and says it does him far more good. This man is a remarkable instance of the success of this system of teaching, never having been taught to read before he lost his sight; and having been taught in the

raised type 12 months only, he is able not only to read and understand himself, but to read to others, and is attempting with some success, to teach his wife, who though not blind, has never been able to read."

"A man of about 40 years of age, residing at the east end of the town, was found by the teacher to be living in a careless, godless state, ignorantly opposing himself to all religion,—objecting to both the use of the Bible and prayer, and branding all who revered sacred things as hypocrites. After repeated visits and persevering attention on the part of the teacher, he was persuaded to learn Moon's alphabet. In about 3 months' time he was able to read; and shortly afterwards his mind underwent a marked and decisive change. He was brought to a knowledge of the truth, and an acceptance of the Saviour; and he continued to walk worthy of his Christian profession. The reading of the Bible became his chief delight; and the new power which, through the instrumentality of this Society, he had acquired, proved all the more beneficial, inasmuch as he afterwards lost the sense of hearing. About a year later he departed this life in the hospital of the workhouse. A few hours before he expired, he told his fellow-inmates that he was not afraid of death, for he was going to be with Christ, and repeated to them portions of Scripture from memory."

"George —, who is 58 years of age, has been blind 9 years; his history, which is a very interesting one, cannot be given at length in this report. He was born in the army, his father being a soldier under Colonel Gardiner. His parents gave him a good education; and in

his earlier years, he became a member of the Wesleyan connection, and a teacher in their Sabbath school. But from this state he gradually fell away, and ultimately became a pugilist; and to the blows received on his head, when fighting, he attributes in part his loss of sight. This, however, ultimately proved 'a blessing in disguise,' causing him to reflect on his past sinful course, and to seek, with unfeigned repentance, peace and reconciliation through the one offering, Jesus Christ. He now greatly enjoys his Bible, which he intends to read through, and has completed the book of Genesis. He has also been greatly interested in reading *The History of England*, and *The Life of Peter the Great*, into which he thoroughly enters; and the last time the visitor called upon him, he told her he had been committing to memory the beautiful hymn, 'There is a fountain filled with blood,' &c. So that his otherwise monotonous life is cheered by the various privileges which this Association is able to impart to him."

"Mrs. —, aged 62, who has been blind for 13 years, is afflicted with a malady which prevents her sleeping at night. She experiences the greatest comfort from her ability to read the Word of God, the holy truths of which come to her (she says) 'like songs in the night.'"

"The teacher is furnished with additional proofs yearly of the superiority of Moon's type over every other. One of his pupils lost her sight at the age of 14, and read the Roman type until she was 64; but her effort was always attended with great difficulty and pain. She had frequently to cut the hard skin from her finger before she could make out the letters. By Moon's system this

painful process was entirely avoided, and she was soon able to read with facility."

"One man, 67 years of age, who has been blind for 13 years, learned to read in 3 lessons."

BARNSTAPLE.

"W. C., an old man in the union, paralytic and bed-ridden for nearly 3 years, frequently loses all feeling in his right-hand, and has therefore only the fore-finger of his left to feel with. I shall never forget the first time he accomplished reading a verse. It was from *Texts for the Aged*, 'I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins.' He wept for joy that he was once more able to read the words. His books are now his chief solace in his wakeful nights.' "

"W. S., aged 79, in the same union, sits up in bed reading the Gospels in Moon's type, and in his prayers continually thanks God for those who first thought of having him taught to read.' "

"S., formerly a jeweller, who suffers much in his head, has mastered the alphabet, and can read. He told me he had read John 3 several times, and 'never did that chapter seem so beautiful before.' He had often spoken upon it to others; but as he lay in his bed, and read it verse by verse, it seemed more precious to him than ever.' "

CARLISLE.

"H. H., of Penrith, aged 76, at first thought she could not learn to read with her fingers, as they were so hard, but she is now overjoyed at her success.' "

“ ‘M. M., aged 19, totally blind and deaf, learnt to read in 3 lessons. She is delighted with her books, seldom returning them till she has committed them to memory.’ ”

“ ‘I would not take a hundred pounds to give up my books,’ says a poor bedridden man. ‘These books are my comfort day and night,’ says an inmate of a work-house, who learnt to read in one lesson; ‘I never read so much of the Bible as since I have been blind.’ Another adds, ‘I understand it far better than when I read it with my eyes,’—a result partially owing, probably, to the reading of it rather slowly, and not passing over a single word without thought.’ ”

“ ‘At Whitehaven, J. P., blind and bedridden for 13 years, who could not read before becoming blind, learnt in about 8 lessons. He said, ‘The 51st Psalm has taught me what a sinner I am, and how great a Saviour Jesus is. I would sooner part with my bed than my books.’ ”

“ ‘J. C., aged 11 years, blind and deaf from 2 years old, learnt to read in about 8 or 10 lessons, and is delighted with his books.’ ”

WORCESTER.

“ ‘Called on a deaf, dumb, and blind woman, with whom I had previously left the Lord’s Prayer in Moon’s type. She makes signs, and says a few words in her own way. Directly she knew that I was come, she inquired of her friends, who understood her, if I was the man who had left the paper. When she came into the room, she took hold of my hand, to make me understand she had learned her lesson. I then gave her a touch,

which meant 'go.' She immediately went and fetched the paper, and then came and sat by my side. Her friends told her to read; this she did by first touching the paper and then her mouth. She commenced, in her own way, but was too shy to continue. Her friends say she can read well. Poor thing, her's is a sad case; but notwithstanding, she is wonderfully cheerful.' "

EDINBURGH,

Extracts from letters received by MR. BROWN, from some of the Blind who have learned to read in my type:—

"I have great pleasure in testifying to the excellence of Moon's system of teaching the Blind to read, as exemplified in my own case. I commenced to learn to read, under your guidance, when I was about 69 years of age, with such success, that in a very few days I could read a chapter with tolerable ease. I can now read the whole Bible, I may say, with perfect ease and great comfort to myself. I have no hesitation in saying that, with ordinary diligence, perseverance, and attention, this system is so excellent as to enable anyone to read in a very short space of time."

"I was deprived of my sight when about 60 years of age. Moon's alphabet was brought to me very unexpectedly, having never heard of it before. I was so very anxious to learn, that I often sat up till 12 o'clock, never thinking the night long. By your unwearied kindness and attention, I soon learned to read; and now I feel so grateful and happy that I can take up the Bible, and read for myself the blessed promises and hope of the Gospel. Many thanks to the friends of the Blind for sending such a regular supply of books."

“My mother lost her sight 6 years ago, being then 59 years of age. She quickly learned to read, and has made such progress, that she has read the whole Bible twice through. She is truly thankful to the friends of the Blind for putting it in her power to be able to read the Word of the Lord.”

Statement by MR. J. FENWICK.

“One woman that I called upon had lost her sight only a short time. She felt very much grieved at being deprived of the power of reading her Bible. When I told her the purpose for which I had called, and that I thought she would be able to read her Bible again, she burst into tears. I had the pleasure of hearing her read a verse or two before I left.”

“A man, who had lost his sight for a long time, felt the want of it very much, owing to his wife being dead and having no one to read to him. He was old, and dull of hearing, and seldom went to church on that account. He was rather discouraged at the commencement, as he had before tried Alston's type, and could make nothing of it. ‘However, he could try it,’ he said. He did so; and the result was, that, in one week, he was able to read. He afterwards told me that he felt as if he had been in a new world since he began to read, for now he had always a companion beside him.”

“Another woman upon whom I called was about 60 years of age, and had lost her sight 26 years. When I saw her, and told her that I thought I could teach her to read, she said, ‘Well, if you can do that,

I think it will be the greatest earthly blessing that I shall get.' I commenced to teach her, and had the pleasure of hearing her read in about a fortnight. She afterwards told me that she had often taken up her Bible, and kissed it; 'but now,' she said, 'I can read the words of my Saviour for myself.' "

" 'William F., the head of a large family, who had lost his sight some years ago,' says another teacher, 'readily welcomed Moon's Gospels, and soon acquired the art of reading them. His son, a boy of 10 or 11 years of age, was his diligent teacher. I have seen the old man reading with tears of joy upon his cheeks. Through this and other means he became deeply impressed; and I have hopes that it may be said with reference to more than himself, that salvation has come to the house.' "

Letter by the REV. W. CORBET to a Friend.

"There are two blind teachers labouring in Aberdeen of their own accord,—viz., myself and Mr. J. Cruickshank, a musician, whom I taught in a single lesson. I have been occupied in teaching since August, 1857, and Mr. C. since 1860. My duties at the Asylum, as well as preparation for the pulpit, leave me very little time for visiting the blind at their homes; and neither of our professional duties will admit of our teaching beyond the limits of the town. By the kindness of a Benevolent Society in Aberdeen, a large number of Moon's books were presented to our Asylum; and its trustees, in 1858, gave them to me, to form a Lending Library for all blind persons. By an additional grant, and small subscriptions

from our more respectable readers, we have a good Library of Moon's books, consisting of 90 volumes of Scripture and 55 other books, 24 alphabets, and 12 copies of the Lord's Prayer, all of which are in constant circulation in all directions. The Trustees of our Asylum sanctioned the teaching of Moon's system in it in 1858. I began with endeavouring to collect my blind pupils in a room, which I hired for this purpose ; but I soon found that very few of them would come together. I have therefore taught latterly at my own house, or their homes ; and this last year I have had one or two in the poorhouse. Some blind persons occasionally come here after having learned in Edinburgh, Perth, Dundee, and other places ; all of whom are generally anxious for books. I have three of this class on our list at present. After having taught Moon's system for nearly 7 years, we have now 61 good readers, and 28 imperfect, who have learned their letters. Besides these, I have visited 6 others, who had never learned to read ; making in all 95 visited in Aberdeen, and of whom 12 commenced to learn this year. One of our workers learned the characters by himself in one day. I have also taught a boy in one lesson, though he had never before learned any character. Those who can read both Alston's and Moon's, generally prefer the latter, on account of its bold, easy type, and additional publications. One young man reads from Moon's all the portions of Scripture used at a weekly prayer-meeting in his house. Two women and a girl highly value the hymns, and can repeat a great number of them. One of these women, when I first knew her, was a poor nervous thing, without any object in life. She learned to read ; and now, by the help of these books, has been filled with happiness and occupation : and what is best of all, she

has been brought to an experimental acquaintance with her Saviour.”

MR. BROWN'S *Statement*.

“A blind man in the Royal Infirmary, a precentor in a country church, was recently taught to read in Moon's system. He was thus enabled to make use of the Metrical Psalms, to aid him in the weekly discharge of his duties.”

“A lady says, ‘The portions of Scripture I read are truly precious to my soul. The texts, to me, are perfect gems.’”

“Mrs. N. is about 70 years of age. She has read Moon's embossed books ever since the Society was formed in Edinburgh; and many a portion of Scripture and hymns have been committed to memory, which, to her, has been an unspeakable pleasure, as she truly loves the Saviour.”

“Six blind persons have died in Edinburgh during the past year. The following is part of a letter which I received from one of them, when he was in his ordinary state of health:— ‘I thank the Lord for such a system as Moon's, which enables me, by the touch of the finger, to read God's precious Word, and in it to see the wonders of redeeming love, and through it to hold communion with the Father and with His Son Jesus Christ, my Lord. Thus my mind is more enlightened, my faith strengthened, and my heart comforted, by the daily reading of the sacred volume. That the system may be extensively known

and read, and be valued by all the Blind, is my sincere desire.' ”

“ A minister writes, ‘ It has been a very great blessing to J. A. She daily reads her book ; and now I can scarcely see her in any other attitude than sitting with Moon’s large book before her, reading and studying for herself the Word of Life.’ ”

“ ‘ The first time I saw James Craig, he was in the city poorhouse ; he had just left the infirmary without any hope of his sight being restored. I told him of the way of reading by the fingers, and visited him sometimes twice a-day, as the Sheriff had ordered him to be sent to an Irish poorhouse. He mastered the alphabet perfectly. Before leaving, I gave him a small book to read ; and told him that, if he would let me know when he had read it through, I would send him a Gospel to Ireland. A few weeks afterwards, I received a letter from him, stating that he had read the chapter over and over again, and would like very much to have a larger book to read. I sent him a copy of St. John’s Gospel by post, and several other books (all in Moon’s type) at different times. He wrote, on one occasion, ‘ I have received the book, and cannot find words to express my thankfulness to you for the present. May the Lord guide and direct me to understand His Holy Word, and make it a blessing to my soul. The Lord bless you, is my earnest prayer.’ ”

“ ‘ It is five years since I lost my sight, ‘ writes a blind man ; ‘ and at first I thought that I should not be able to read the embossed books ; but I asked help where it is

only to be found, and patience was granted me; and now I can truly say that reading is my chief enjoyment. Before I lost my sight I had read a great deal of the Bible; but it is only since I have read with my fingers that I have felt the power and comfort of God's Word; and now it is my daily companion.' "

" 'M. M. lost her sight many years ago. I taught her to read; and about a year afterwards, she lost her hearing. Now she can neither see nor hear; but she is both a good knitter and reader. She daily uses her book, learning by heart many portions of the Word of God.' "

GLASGOW.

" 'I have a great deal to tell you,' said Mrs. M'L., on my visiting-day. 'I have found great pleasure in reading *The Pilgrim's Progress* in Moon's type. I was so interested while reading it last Sabbath, that I did not eat my dinner till about seven o'clock at night!' She would be very dull without her books, and therefore prizes her privilege very highly."

" 'What a blessing it is that you were sent to me,' remarked Mrs. C., while reading the Gospel of St. John. I see the directing hand of God in the matter. I am never dull now; I can sit down quietly, and read and think without the help of anyone. I take the greatest delight in the study of Moon's books, and am able to say that the reading of them has been greatly blessed to me.' "

" 'Mrs. C. had the Gospel of St. John in Moon's type about a month ago, and has read the whole of it. Friends

who visit her are astonished at the correctness of her reading. Her son, her only child living, through want of work and weak health, has been much cast down. The happy, buoyant spirit of the mother cheers him amidst his troubles ; and when he comes home weary or downcast, she is able to read to him the Word of Eternal Life. In this way many of the Blind, whose hearts are touched by God's grace, become fireside missionaries ; and I can point to several cases in my district which will bear out this remark.' "

" 'I think it a great cause of gratitude that an old woman, 73 years of age, in the district visited to-day, can peruse the Word of God with readiness ; and all the more, that she has been enabled to acquire this when she was over 71 years of age. But for Moon's type, this would have been impossible ; the characters being so large and open, they can be easily distinguished. How encouraging this is to those under 70 to persevere in their efforts to learn to read ; and also to us, to persuade even the aged blind to take lessons.' "

" 'A reader being told that his book had to be taken away for a short time, replied, 'I am very sorry, and I don't know what I am to do without it ; for now I can not only read, but am understanding what I read.' He has been blind about 25 years, and for 23 years never read a line. He began to learn Moon's type 18 months ago, and is now a good reader.' "

" 'W., is one of the most enthusiastic readers we have. I remember when he had learned to read, about 2 years ago, he went to Dunse to let his aged

mother hear him read. It is an unspeakable blessing to him, as he is so deaf that he cannot attend public worship.' ”

“ ‘ In speaking to one to whom the reading has proved a great blessing, she said, ‘ I thought, at first, I could never learn ; but now I should not like to lose my book. I feel a pleasure in thinking over its blessed truths.’ When I first saw this woman she was greatly distressed about her sight. She is now calm and happy amidst her trials.’ ”

“ ‘ A portion of my holiday was spent at Wishaw, where there are 6 blind persons. It was my second visit to this place. All the blind people received me very gladly. Their anxiety to learn can easily be seen from the progress they have made in the few lessons I have been able to give them.’ ”

“ ‘ In speaking with an old man, who very much values the privilege of reading Moon’s books, he said, ‘ Yours is a glorious mission, giving sight to the Blind ! ’ This man is evincing deep concern about his soul, in his anxiety to read the Word of God, and in his regularity in attending the means of grace. About a month ago his fingers became so hard, that he found it difficult to read. He had recourse to a blister to remove the hard skin, which proved successful.’ ”

“ ‘ A. has just returned from the Bridge of Allan, with his health considerably improved. He would have remained longer ; but having no book, he could not continue there.’ ”

“ ‘W. is at present reading *The Life of Christ*, and is making most satisfactory progress. I had great difficulty in pushing him on at first, from the fear that he could not learn; but to-day he said, ‘Oh! sir, I do thank you for the way you kept at me, although I was very much displeased with you sometimes; but I don’t know what I should do without the books now.’ ” ”

“ ‘I feel encouraged by the progress of a man in Anderston, who, being occupied during the day, can only study at night; and even then his time is broken. His teacher in the evening is his youngest son, about six years of age, who has himself just learned the alphabet in the character for the seeing. The black letters being placed above the raised characters in the alphabet for the Blind, enables the child to teach the father, with great pleasure to both.’ ”

“ ‘Gave G. a lesson to day. He remarked, ‘If I had had this book, I should not have spent so many wearisome nights last summer;’ and further added, ‘it is a good, clever invention. I did not believe that it was so easily learned; but I am very thankful it is so easy, and that it comes within my reach.’ ” ”

“ ‘J., whom I had great difficulty in persuading to learn, as he thought he could never do so, thanked me to-day, again and again, for having pressed him so much; and what is better still, the reading seems to have wrought a marked change in him.’ ”

“ ‘I was glad to observe the progress one of my pupils had made since I last visited him, about a fortnight ago.

He was then reading in *The First Lesson Book*; and to-day he has been reading the 1st vol. of St. Luke's Gospel. It is 15 years since he read before; and he says, as he moves his fingers along the lines, he feels his mind refreshed and strengthened.' "

" 'I left a book with a young man about three weeks ago, but had little hope, from the way in which he received it, that he would do anything at it. His parents, however, encouraged him to try to learn it; he did so, mastered his task, and read the book through. Now the young man likes the reading very much. His father, after making enquiries about our Mission and its operations, gave a subscription of £1 as a thank-offering.' "

" 'An old man, J. M., in reading the book of Lamentations, remarked that he had been reading there just a picture of himself regarding God's dealings with him. He quoted the 7th verse of the 3rd chapter, 'He hath hedged me about, that I cannot get out.' It was true, in his case, that the Lord had stopped him in his downward career, depriving him of sight, and thus giving him time to think on his past sins. In the midst of his sorrows he learned to read Moon's books, and they are now diligently read and thought over.' "

" 'I found R. D. in bed, who, on my entering, said, 'Can you guess what I am doing?' I said, 'No.' 'Well, I have been going over the first Psalm, and commenting on every clause of it. It is a wonderful portion of Scripture;' and he added, 'such meditation I feel very profitable.' "

“ ‘One of the readers in Neilston is very anxious to get the Paraphrases in Moon’s type. Although gaining his livelihood by breaking and selling sand, he is laying by a small sum weekly to purchase this book. He wished to know if I would take the price of it by instalments. I was very glad indeed to accede to this praiseworthy request.’ ”

“ ‘J. I. has been reading *The Sinner’s Friend*, and has found it very helpful in directing his mind to the Saviour. He says he sees now that, however far a sinner may wander from God, he is made welcome to return. While restless at night, and unable to sleep, always having his book beside him, he reads and studies its truths. He has a great desire for the Word of God.’ ”

“ ‘I was glad to hear the warm expressions of gratitude from Mrs. T. to-day, regarding the enjoyment she receives from reading *The Sinner’s Friend* in Moon’s type. She has read it over three times, and sees something new in it each time. ‘I find,’ she said, ‘more real pleasure in a little bit read by myself, than a great deal more read to me by another.’ ”

“ ‘Was much pleased to-day to see the progress of a new reader. Her eagerness surpasses anything I have seen. The reading is to her as a well that has been long closed, but now opened by Him who saw her trouble and heard her sigh. ‘To think,’ she said, ‘that I could read such words as these at my first reading-lesson, ‘Let not your heart be troubled; ye believe in God, believe also in me!’ ”

“ ‘ Commenced teaching a new reader to-day with the 14th chapter of John. She was filled with joy that, after about 20 years’ loss of sight, she had now the prospect of reading for herself God’s Word. After reading over the first line, she remarked, ‘ What a wonderful time is this we live in, when men are sent to take an interest in all classes ; but especially so in this work of teaching the Blind to read ! When I heard of it, I was astonished, the missionary of the district telling me he would send a gentleman to teach me to read.’ She looks upon it as the hand of Providence.’ ”

“ ‘ M. M., a young woman, has made good progress in learning to read Moon’s type. I left her a *First Lesson Book* about ten days ago, and she read it very fluently to-day. She had been about a year at Alston’s books, and did not master them so well as she did Moon’s in about 10 days. She had to leave the Blind Asylum because of the state of her health ; and now she is quite delighted that she can get the use of our Free Library, looking upon this as a great privilege.’ ”

“ ‘ One who has seen better days in the world, but is now reduced to great poverty, has found our Mission to be a great blessing to her. She was much affected by the loss of her sight, and was in great perplexity when I found her ; but according to her own statement, I was sent to her just at the right time to teach her to read. Speaking of it to-day, she said, ‘ I believe I should have lost my reason had I not found this relief. But I know it was all for the best ; the Lord never afflicts willingly, but for our profit.’ It is now a great comfort to her that she can sit down and read the Word of God for herself.’ ”

INVERNESS, ETC.

“ ‘A girl, residing in the neighbourhood of Elgin, had been blind for a number of years. In a short time she learned to read Moon’s books. One day, when giving her a lesson, her father, whose eyes filled with tears of delight at seeing her read, said to me, ‘Well, we often heard of the Blind being taught to read in asylums and schools; but we never thought that it could be done here in our own house.’ ”

“ ‘A man, speaking of the benefit of being able to read for himself, said, ‘Before I learned Moon’s type, I could sometimes get persons to read to me; but often they read so hurriedly, that I missed a great part of what was read. But now, I can take my Bible, and slowly go over some chapter; and if any particular portion attracts my attention, I can read it again, and meditate upon it; thus deriving a benefit from what I read myself, that I never could from hearing others.’ ”

“ ‘A woman, whom I taught, said to me on another occasion, ‘Often, since I have been deprived of sight, have I taken up the Bible, and kissed it with a sad heart, at the thought that I could not read its beloved pages; but now, thanks to you, I can read the words of my Saviour for myself.’ ”

[Extracted from the *Observer*, May 16th, 1873.]

THE RT. HON. LORD HATHERLEY

(LATE LORD CHANCELLOR)

ON TEACHING THE BLIND TO READ IN MOON'S EMBOSSED TYPE.

“On Monday, Lord Hatherley presided at the annual meeting of the London Society formed in 1855 for supplying Home-Teachers and Free Lending Libraries for the indigent Blind in Moon's embossed and simplified type. In moving the adoption of the report, his Lordship remarked, that he had himself experienced the benefit of Dr. Moon's system of reading; for when nearly wholly deprived of sight, he learnt the ‘finger alphabet’ in three hours, and was now never at a loss to read this type used by the Blind. He was thus able to confirm, from personal experience, the statement that Dr. Moon's was the simplest method of reading for the Blind yet devised.

“There was, he thought, a good deal of advantage in reading the Scriptures slowly, as was necessarily the case when the touch was the only sense employed; for he had found that, in passages which he thought he understood very well, and knew much better, he had come across words and phrases which had quite a new or an additional significance to him.

“He congratulated Dr. Moon on having prepared his raised type in no less than 80 different languages; and thus having contributed, not only to the comfort, but to the spiritual enjoyment of thousands of his poor and afflicted fellow-creatures.”

EDUCATION OF THE BLIND IN ORDINARY SCHOOLS.

Experience for many years, in this and other countries, has proved that, with but little effort on the part of teachers, blind children can easily be educated in Ordinary Schools. A number of the sighted children can quickly be taught my embossed alphabet (as it always has the common alphabet printed over it in black letters); and when they have learnt, the blind children may readily be taught by them to read. This method would avoid occupying the master's time, and prevent his being taken from the other duties of his school. If two or three lessons were given upon the black board by the master, the whole school would soon learn my embossed reading, as the sighted pupils might copy the characters upon their slates, and would thus become more familiar with them. If this method were adopted in all our schools, thousands of children might soon be fitted to instruct the Blind, not only in the schools, but at their own homes, and thus a kindly and sympathising feeling would be created towards those who are blind. It has been remarked by Inspectors of Schools and others, that blind children, thus educated, very frequently profit more from the oral instruction than the sighted ones, and that those who assist the teacher in the instruction of the blind children, advance more rapidly than the rest of the scholars. The London School Board, after full enquiry into the subject, have adopted my system of reading for teaching the blind children admitted into their schools. They have also secured the co-operation of the London Home-Teaching Society, and a special teacher for the Blind in their schools has been appointed,

Children thus primarily educated, are the better prepared for subsequent admission into schools for the Blind, which possess special advantages and facilities for the teaching and practice of Music, Trades, &c.

The instruction of blind children in Ordinary Schools is by no means a new idea. For many years I have advocated its adoption; and we have, at different times, sent a large number of books from Brighton to various places both at home and abroad, for the education of blind children in schools for the sighted; and very pleasing testimonies have been received from China, India, Egypt,* Syria, Australia, Turkey, and other countries, in reference to the results of teaching children in mission and other schools. Many children have also been taught in Sunday Schools. (*Vide* Mrs. Thompson's letter, page 48, in which she relates how *twenty* girls possessed of sight learnt my embossed type *in less than one hour*, with the object of teaching their blind school-fellows and neighbours to read).

The Report of the Edinburgh Asylum for the Blind (1874), states that 40 years ago the Directors sent a number of blind boys to the Sessional School, where, under the tuition of Mr. Wood, they made admirable and satisfactory progress.

The Report for 1874 of the Glasgow Home-Teaching Society for the Blind, gives a very interesting account of the successful efforts of the Committee and their active Superintendent, Mr. Barnhill, during the past six years, in promoting the education of blind children in Ordinary Schools.

* I am informed that a large number of the Schoolmasters of Egypt are blind, and that they rank amongst the most literary men of the country.

Similar efforts of other Home-Teaching Societies have been equally satisfactory.

It is very advisable that children should be taught a system of embossed reading which, in after years, they will retain the faculty of deciphering ; thus avoiding the necessity of acquiring a second method, together with a new set of books.

From time to time, additional *Educational Books*, suitable for the blind in Ordinary Schools, will be embossed in my type.

HIGHER EDUCATION FOR THE BLIND.

The remarks which have been already made respecting the education of the blind poor in Ordinary Schools, are equally applicable to the blind children of the wealthy. There is scarcely a limit to the proficiency in the various branches of knowledge to which they may attain. The highest academical honours, and even university professorships, are not beyond their acquisition.

At various times and places private and public Colleges and Schools have been opened for imparting a superior education to the Blind, such as Mr. Foster's College at Worcester, and the Royal Normal College at Norwood. The principal aim of the Council of the College at Norwood is, in addition to providing a sound general education, to have imparted to the pupils a thorough knowledge of music and the use of various musical instruments, thereby training them to become efficient musicians and tuners. A visit to the College will afford interesting proof of what can be accomplished in this department of education.

CHAPTER XV.

CONCLUDING REMARKS.

IN concluding the second edition of this volume, and in reviewing the numerous and great blessings vouchsafed to the cause by our Heavenly Father, I desire gratefully to tender my thanks to all those through whose kind aid I have been enabled to prosecute my labours with so much success.

To Her Most Gracious Majesty the Queen, I feel the deepest gratitude for Her gracious donation, and its accompanied expressions of sympathy with the Work; also for the honour of being permitted to emboss in my type, “*The Queen’s Journal*,” and “*The Early Years of H.R.H. the late Prince Consort*,” the perusal of which volumes has afforded the Blind much pleasure.

“To a Christian friend, G. Johnson, Esq., I am greatly indebted for *largely* contributing towards the Building Fund, and the circulation of the Holy Scriptures. Also to F. B. Bosanquett, Esq., who has kindly enabled me to stereotype the Gospel of St. Matthew in the Urdu language, and to send 500 copies to India, and other portions of Scripture to Egypt.

Another friend, G. M. E., has rendered most valuable help by contributions, amounting, in the aggregate, to £775, for the purpose of supplying portions of Scripture to the blind poor of Ireland, France, Germany, Italy, Syria, Liberia, Australia, &c., &c., where they have been most gratefully received, and highly appreciated.

I acknowledge, with warmest thanks, my obligations to

the British and Foreign Bible Society, the Prussian Bible Society, and to those Friends of the Editor of "*The Book and Its Mission*," who have kindly given so valuable and important a support to the Work; also to the various Home-Teaching Societies of Great Britain and other countries, for the great assistance they have rendered in teaching the Blind to read, and in circulating my books through the means of "Free Lending Libraries" and other agencies.* Without these united efforts, thousands of the Blind now reading the Word of God for themselves, would probably never have had the opportunity of so great a privilege. But, although much *has been* done, much more remains *to be* done; and the work of preparing books for the Blind, as yet effected, must be considered merely as the *nucleus* for future development. Not only are increased efforts required for the Blind of Great Britain and Ireland, but largely increased funds are urgently needed, to enable us to circulate the Word of God still more extensively in this simplified type (*applicable to all languages*) amongst the Blind so widely scattered throughout the world.

May we not feel encouraged to hope that He, for whom we labour, whose glory we seek, and who has hitherto so greatly blessed the united efforts of His servants, will continue to incline the hearts of His people to aid in the work and give of their substance, that more labourers may be sent into the fields which are "white already to harvest?"

During the twenty-seven years which have elapsed, since the commencement of the Work, nearly 100,000 volumes have been issued, about 25,000 plates have

* Not less than 100,000 volumes are being circulated annually amongst the blind poor from the Free Lending Libraries now formed.

been stereotyped for the Scriptures, and many other works in English and various foreign languages, besides maps, astronomical and other diagrams, outlines of animals, public buildings, &c., &c.

In consequence of a misconception prevailing that a pecuniary benefit is derived from the sale of the embossed works, it may be well to remark that such is not the case. All the works are sold below their cost of production, and a considerable extra reduction is made in the prices when purchased by the Poor or supplied to Free Lending Libraries.

All contributions are entirely appropriated to the purposes of the Charity ; and unless such were the case, the embossed books could not be sold at their present prices.

It has been suggested that, in consequence of the deaths occurring amongst our subscribers, with various other causes annually affecting the subscriptions towards the Work, an effort should be made to raise an *Endowment Fund for Embossing*, to form the basis of a more certain and permanent means for its support. Sir Charles Lowther, Bart., of Swillington, and Wilton Castle, Yorkshire (who has, at different times, given sums amounting to upwards of £5,000 towards the Work, and nearly 10,000 volumes to Free Lending Libraries for the Blind), has kindly consented to become Treasurer to the "*Endowment Fund*," which, when a sufficient amount has been raised, will be placed in the hands of Trustees.

W. MOON, LL.D.

104, *Queen's Road, Brighton.*

June, 1875.

APPENDIX.

LIST OF WORKS PUBLISHED IN
DR. MOON'S TYPE FOR THE BLIND.

TO DONORS.—Many of the Works in the following List have been Stereotyped at the expense of Benevolent Individuals, as a kind of Legacy to the Blind; and any person who may wish to have a particular CHAPTER of the Bible, HYMN, or other worthy WORK thus STEREOTYPED, can do so at the expense of 1s. 6d. per page 8vo, and 2s. 6d. per page 4to, in the English, and 3s. per page 4to, in any Foreign Language,—a perfect Copy of which will be presented to the Donor on the completion of the Work; but the plates will be retained as the property of the Charity.

ENGLISH LIST.

BIBLE.

Genesis, 3 vols
Exodus, 2 v
Leviticus, 2 v
Numbers, 2 v
Deuteronomy, 2 v
Joshua, 2 v
Judges, 2 v
1 Samuel, 2 v
2 Samuel, 2 v
1 Kings, 2 v
2 Kings, 2 v
1 Chronicles, 2 v
2 Chronicles, 2 v

BIBLE (*continued*).

Ezra
Nehemiah
Esther
The above also in 2 vols.
Job, 2 v
Psalms, 3 v
Proverbs
Ruth
Ecclesiastes
Song of Solomon
Lamentations
The above also in 1 vol.

ENGLISH LIST (*continued*).BIBLE (*continued*).

Isaiah, 3 vols

Jeremiah, 3 v

Ezekiel, 3 v

Daniel

| Hosea

| Joel

| Amos

| Obadiah

The above also in 1 vol.

| Jonah

| Micah

| Nahum

| Habakkuk

| Zephaniah

| Haggai

| Zechariah

| Malachi

The above also in 2 vols.

Matthew, 2 v

Mark

Luke, 2 v

John, 2 v

Acts, 2 v

| Romans

| 1, 2 Corinthians

The above also in 2 vols.

| Galatians

| Ephesians

| Philippians

| Colossians

| 1 Thessalonians

| 2 Thessalonians

| 1 Timothy

| 2 Timothy

| Titus

| Philemon

The above also in 2 vols.

| Hebrews

| James

| 1 Peter

| 2 Peter

| John, 1, 2, 3,

| Jude

The above also in 2 vols.

Revelation

FOR BEGINNERS AND
THE AGED.Alphabet and Lord's Prayer (as a
First Lesson)

Spelling Lessons, 1 and 2

Reading Cards, Nos. 1, 2, 3, 4, 5,
6—nos. 1, 2, and 3, *extra large*
*type*Texts for the Aged, and such as
have very hard hands—part 1,
2, 3, and 4, *extra large type*

First Lesson Book

John, chapter 3

John ,, 14

John ,, 15

John ,, 16

John ,, 17

Life of Christ in Scripture Words,
in 3 vols.The Crucifixion, The Resurrection,
&c., in *extra large type*

Spelling Frames

Letters for ditto

Writing Frame (large)

Ditto (small)

RELIGIOUS WORKS.

Pilgrim's Progress, 2 vols

Scotch Metrical Psalms, 3 v

Scotch Paraphrases

Prayer-book Psalms, 3 v

Morning and Evening Prayers and
Litany

Epistles in Liturgy, 2 v

Sinner's Friend, 2 v

Morning Watches, 3 v

Holy Communion

Collects

Telling Jesus

Lord's Supper (Preparatory Exer-
cises)

Morning Portions (Bogatsky's)

Evening Portions (ditto)

Hele's Morning & Evening Prayers
(Selections from)

Texts of Consolation

Scripture Truths

Silent Comforter

ENGLISH LIST (*continued*).RELIGIOUS WORKS (*cont.*)

Sunbeams for Human Hearts
 The Glory of God
 The Blood that Saveth
 The Shorter Catechism
 Uses of Difficulty
 The Lowest Place
 Thoughts of God :—
 Part 1, Infinite Condescension, &c.
 ,, 2, Divine Challenge, &c.
 ,, 3, Tender Remonstrance, &c.
 ,, 4, Comfort for Bereaved, &c.

CHAPTERS AND PSALMS.

Sermon on the Mount
 Luke, chap. 11
 Luke, ,, 15 }
 Ephesians, chap. 2 }
 Luke, chap. 18
 John ,, 1
 John ,, 3
 John ,, 6
 John ,, 10
 John ,, 14
 John ,, 15
 John ,, 16
 John ,, 17
 John ,, 18
 Acts ,, 9
 1 Corinthians, chap. 15
 2 Corinthians, chaps. 5 and 6
 Hebrews, chap. 12
 Proverbs ,, 8
 Psalms 34, 86, and 96
 Psalms 40, 42, and 84
 Psalms 32, 51, 130, and 143
 Psalms 91, 139, and 147
 Psalm 119
 Psalms 23 and 125
 Psalms 27 and 103
 2 Kings, chap. 4
 2 Kings ,, 5
 Isaiah ,, 40
 Isaiah ,, 53
 Isaiah ,, 55

POETRY.

Bull's Hymns, 3 vols
 Hymn of the Blind

POETRY (*continued*).

Morning Hymns (by a Lady)
 Evening Hymns (ditto)
 Hymns on Resignation
 Hymns :—
 Hours of Sorrow, &c.
 Ashamed of Jesus, &c.
 All is Known to Thee, &c.
 Precious Promises, &c.
 Need of Jesus, &c.
 Sacred Poetry, parts 1 and 2
 Keble's Christian Year (Selections from)
 Revival Hymns, parts 1 and 2
 Children's Hymns
 World in the Heart
 Starless Crown
 Christ our Example
 Old Old Story
 Herbert and Quarles (Selections from)
 Cotter's Saturday Night
 Abide with Me, &c.
 A Hymn (by J. Anderson, Esq.)
 Sankey's Hymns (selections from)
 School Life

EDUCATIONAL WORKS.

History of England, vols 1, 2, 3, 4
 Geography, vols 1 and 2
 Biblical Dictionary, vols 1, 2, 3, 4
 A Primer
 First Spelling Book
 Spelling Book, with meanings
 Easy Reading Books (several)
 Maps of the Stars, &c.
 Astronomy, vol 1
 Natural History, vol 1
 Grammar, part 1
 Euclid, Book 1 (Diagrams)

TALES AND ANECDOTES.

Seaman's Leap for Life, &c.
 Tiger Hunt, &c.
 Falls of Niagara, &c.
 Anecdotes of Dogs

ENGLISH LIST (*continued*).TALES, &c. (*continued*).

Sagacity of a Lioness
 Blind Beggar
 Blind Irishman
 Dying Robber
 Luke Heywood
 Time Enough Yet
 Too Late
 Sabbath Breaking
 Soldier of Lucknow
 Praying Willys
 Highland Kitchenmaid
 The Debt is Paid
 Sam, the Converted Sailor
 The Patchwork Quilt
 Jesus met in Todmorden Vale
 There is Room for You
 Pious Teacher
 Lost Prayer Book
 Eyes and Ears
 Yeddie's First and Last Communion
 Destruction of a Madrid Inquisition

REMARKABLE ANSWERS
TO PRAYER.

Brave Emperor, &c.
 Bristol Merchant, &c.
 Negress and her Nurse, &c.
 Let him be Spared, &c.
 Paying for Praying, &c.
 Innkeeper's Family, &c.
 Prayer Meeting Abandoned, &c.
 Vessels Saved by Prayer, &c.
 Learning to Pray, &c.
 Two Praying Wives, &c.
 Phillip Henry's Promise, &c.
 Irreverence Rebuked, &c.
 Condemned Soldier, &c.
 Loss of Family Prayer, &c.
 Son's Admonition, &c.
 King of Toobow, &c.
 Prayer for a Lunatic Answered, &c.
 Prayer for Fine Weather Answered, &c.
 Guarded House, &c.
 Beggar's Prayer, &c.
 A Praying Mother, &c.
 A Written Prayer Answered, &c.

REMARKABLE ANSWERS
TO PRAYER (*continued*).

Persecuting Father, &c.
 Murderers Overawed, &c.

MEMOIRS.

Life of—
 Capt. Cook, 2 v
 Zisca
 G. Stephenson
 R. Stephenson
 Peter the Great
 J. Vine Hall
 James Watt
 J. Metcalf
 Christopher Columbus, 3 v
 Nicholas Bacon
 Martin Luther
 Sir William Herschell
 Harriet Pollard
 Eliza Cooter
 Benjamin Franklin, 2 v
 Sir H. Davey
 J. Ferguson, the Astronomer
 Sir Isaac Newton
 General Garibaldi, 2 v
 William Caxton
 Rev. A. Murray
 Lady Jane Grey
 William Carey
 The Peel Family
 Sir R. Arkwright
 James Sharples
 Josiah Wedgwood
 Dr. Jenner
 William Eade
 Herbert Minton
 Joseph Bramah
 Henry Maudsley
 Dr. Adam Clarke
 Robert Bloomfield
 Rev. W. Wedlock
 Lord Nelson
 John Davis
 General Washington
 Dr. Livingstone, vol. 1
 Gypson, Mrs. (Last Days of)
 Cranmer (Last Hours of)
 Polycarp (Last Hours of)

ENGLISH LIST (*continued*).MEMOIRS (*continued*).

Early Years of H.R.H. the late
Prince Consort
Queen's Journal, part 1 :
First Visit to Scotland
Queen's Journal, part 2 :
Visit to Blair Athole

MEMOIRS (*continued*).

Queen's Journal, part 3 :
West Tour
Queen's Journal,
Life in the Highlands, 2 v
The Prince and the Prayer
Dr. Moon's Labours for the Blind

FOREIGN LIST.

DANISH.

John, chaps. 1, 2, and 3
John, chap. 14

NORSE.

John, chap. 14
John, chaps. 1, 2 and 3

HINDUSTANEE.

Psalm 34
Matthew, 2
John, 2 v
John, chap. 3

IRISH.

John, chap. 3
Acts, chap. 9

ARMENIAN.

Psalms 34 and 86
John, chap. 3
Primer

GAELIC.

John, 2 v
John, chap. 3
John, 1, 2, and 3 (Epistles)
Psalms 34 and 86
Psalms 32, 51, 130, and 143

ITALIAN.

John, chap. 14
1 Peter
2 Peter

SPANISH.

John, chap. 3

JUDEO-SPANISH.

Psalm 51

NINGPO.

Matthew, chap. 2
Luke, 2 v

WELSH.

John, chap. 14
John's 1st Epistle
John, 2 v

DUTCH.

Genesis, 3 v
Luke, 2 v
Acts, 2 v
John, 2 v
John, chap. 3
Psalm 34
Galatians
Ephesians
First Lesson Book

*The Dutch portions are sold at the
School for the Blind, Rotterdam.*

GERMAN.

Genesis, 3 v
Psalms 3 v
Psalms 34 and 86
Psalms 37 and 39
Psalms 90, 91, and 103

FOREIGN LIST (*continued*).GERMAN (*continued*).

Psalms 125, 126, &c.
 Matthew, 2 v
 Mark
 Luke, 2 v
 John, 2 v
 John, chap. 3
 John „ 14
 Birth of Christ
 Galatians
 Ephesians
 Philippians
 Colossians
 John, 1, 2, and 3 (Epistles)
 Old Old Story

FRENCH.

Psalms, 3 v
 Luke, 2 v
 John, 2 v
 John, chap. 3
 John „ 14
 Acts, 2 v
 Romans
 Revival Hymns, part 1
 Attack of Wolves
 Eliza Cooter

ARABIC.

Luke
 John
 John, chap. 3
 John „ 14
 Sermon on the Mount
 Galatians
 Ephesians
 Philippians
 Colossians
 Hebrews
 James
 1 Peter
 2 Peter
 1, 2, 3 John
 Jude
 Psalms (preparing)
 Psalms 34, 86, and 96
 Psalms 40 and 42
 Hymns
 Grammar

SWEDISH.

Psalms 34 and 86
 Psalms 91 and 139
 John, 2 v
 John, chap. 3
 John, chap. 14
 Ephesians
 Hymn Book, part 1
 Zechariah

ARMENO-TURKISH.

Matthew, 2 v
 Matthew, chaps. 5, 6, and 7

TAHITIAN.

John's Epistles, 1, 2, and 3
 John, chap. 3

SHANGHAI.

Sermon on the Mount

KAFFIR.

John, chap. 14
 Hymn

PORTUGUESE.

John, chap. 3

BENGALI.

Luke, chap. 15
 John „ 3
 John „ 14

In addition to the above, the Lord's Prayer, and several other Portions, may be had in many other languages.

MAPS.

SMALL EMBOSSED MAPS.

Moon's Biblical Pocket Atlas in two parts. The maps in this Atlas may also be had separately, viz.,—
 Canaan
 Ancient Jerusalem

MAPS (*continued*).MAPS (*continued*).

Plan of the Temple
 Journeyings of the Israelites
 Encampment
 Plan of the Tabernacle
 Golden Candlestick
 Breastplate

Small Maps not contained in the Atlas.

Italy
 Russia
 The British Isles
 Marching Order of the Israelites

LARGE EMBOSSED MAPS,
with Names of Places in black type.

Palestine
 England and Wales
 St. Paul's Travels
 Europe
 Arctic Regions

LARGE EMBOSSED MAPS,
without Names of Places.

Africa
 America
 Eastern Hemisphere

ASTRONOMICAL MAPS AND
 DIAGRAMS,
including

Maps of the Stars
 The Milky Way

MAPS (*continued*).

The Eclipses
 Phases of the Moon
 Comets, &c.

MODES OF CORRESPONDENCE.

Stamps and Frames for picking up letters, to enable the Blind to correspond with each other.

Writing Paper with Embossed lines.
 When the Embossed paper is employed, no Writing frame is necessary for ordinary writing.

ADDITIONAL WORKS.

RELIGIOUS.

Church Catechism

HYMNS.

The Hymnal Companion, 5 vols.

EDUCATIONAL.

Natural History, vols. 2 and 3
 Scotch History (Outlines of)
 Infant Reader, Grades 1, 2, 3
 Elementary School Series
 First Reader, from ditto
 No. 1. "The Royal Readers"

MEMOIRS.

Dr. Livingstone, vols. 2 and 3
 Dr. Morehead

All the Books are sold BELOW THEIR COST OF PRODUCTION, and an EXTRA CONSIDERABLE REDUCTION is made in the prices of those supplied to the Poor and Free Lending Libraries. Increased Funds are urgently required to meet the increasing demands for the Embossed Books. All contributions are entirely appropriated to the purposes of the Charity; and unless such were the case, the Embossed Books could not be sold at their present prices.

LIST OF SUBSCRIPTIONS

*From the Commencement of the Work in 1847 to December 31st, 1876,
Of £1 and upwards.*

* * Should any Subscriber or Friend detect any error in this List, Dr. Moon would esteem it a great favour if they would kindly acquaint him with it.

HER MOST GRACIOUS MAJESTY THE QUEEN, £5.

H.R.H. THE LATE DUCHESS OF GLOUCESTER, £2.

HIS MOST GRACIOUS MAJESTY THE LATE KING OF PRUSSIA, 100 Th.

	£.	s.	d.		£.	s.	d.
Abington, Miss ...	6	10	0	Anonymous ...	5	0	0
Abinger, Lady ...	9	0	0	„ ...	1	0	0
Abbott, C. H., Esq. ...	1	0	0	„ ..	5	0	0
Abram, Miss ...	1	0	0	„ ...	1	0	0
Addis, Miss ...	6	0	6	„ ...	5	0	0
Adock, Mr. ...	1	0	0	„ ...	1	0	0
Addington, Miss ...	9	0	0	„ ...	1	0	0
Addington, Miss				„ ...	1	0	0
(Friend of) ...	2	2	0	„ ...	1	0	0
Agrippa ...	21	0	0	„ ...	1	0	0
Aldrige, Rev. — ...	1	0	0	„ ...	1	0	0
Alexander, Mrs. ...	10	0	0	„ ...	1	0	0
Alexander, Miss ...	2	0	0	„ ...	1	0	0
Alexander, Mrs. ...	5	0	0	„ ...	1	0	0
Alexander, Miss ...	5	0	0	Anderson, Mrs. ...	1	5	0
Allen, T. R., Esq. ...	1	5	0	Anderson, Mrs. (by			
Allen, Miss ...	1	0	0	Miss Graham) ...	2	10	0
Allan, R. M., Esq. ...	1	1	0	Anderson, — Esq. ...	5	0	0
Allenby, Mrs. ...	2	5	0	Anderson, T., Esq. ...	5	0	0.
Allnut, Rev. K. L. ...	1	1	0	Annesley, Miss (collec-			
Alston Home-Teaching				ted by) ...	1	8	0
Society ...	1	0	0	Appleyard, E. S., Esq.	2	2	0
Aliven, — Esq. ...	1	0	0	A Lady ...	1	0	0
Anonymous (per Rev.				A Lady ...	1	0	0
R. S. Smith) ...	20	0	0	A Lady ...	44	0	0
„ (Staines) ...	2	0	0	A Lady ...	1	15	0
„ (Plymouth) ...	1	0	0	A Lady (by F. W. De			
„ ...	4	15	0	(Lisle, Esq.) ...	5	0	0
„ ...	5	0	0	A Lady at Dover ...	1	0	0
„ ...	1	0	0	A Lady (by Miss			
				Wainwright) ...	5	0	0

	£.	s.	d.		£.	s.	d.
A Lady (by Lady Lowther) ...	1	0	0	Bayley, Miss ...	6	0	0
A Gentleman ...	1	0	0	Beauchamp, Honble. Lady ...	1	0	0
A Good Impulse ...	5	0	0	Beaufort, Dowager Duchess of ...	5	0	0
Arden, M. W., Esq. ...	2	0	0	Beaumont, Rev. Dr. ...	5	10	0
Armitstead, Miss ...	1	10	0	Beaumont, Mr. and Mrs. ...	60	0	0
Arrol, Mrs. ...	9	6	0	Beany, Mr. (coll. by) ...	1	19	9
Ashby, T., Esq. ...	8	5	0	Bearing, — Esq. ...	1	0	0
Ashby, C., Esq. ...	36	6	0	Beckwith, W., Esq. ...	3	10	0
Austen, — Esq. ...	1	0	0	Beckwith, R., Esq. ...	2	10	0
Avelyn, The Misses ...	1	0	0	Beckwith, Mrs. ...	1	0	0
A. P. ...	1	1	0	Beckett, W., Esq. ...	5	0	0
A. F. R. (by Miss Coleman) ...	2	0	0	Beckett, Lady Anne ...	5	0	0
A. M. ...	1	6	0	Bedford, Mrs. ...	7	2	0
Babington, Mrs. ...	8	0	0	Bell, General ...	1	0	0
Babington, Mrs. (Friend of) ...	4	0	0	Bentley, J., Esq. ...	7	2	0
Backhouse, Mrs. E. ...	20	0	0	Benyon, Miss ...	1	0	0
Bacon, F. P., Esq. ...	2	0	0	Bennett, G. C., Esq. ...	1	0	0
Bailey, Mrs. ...	1	10	0	Beresford, Mrs. Col. ...	5	0	0
Bagnell, T., Esq. ...	12	0	0	Beresford, Mrs. Col. (collected by) ...	2	0	0
Baker, The Misses ...	4	10	0	Beresford, Rev. — ...	5	0	0
Baker, Miss ...	2	0	0	Beresford, H., Esq. ...	5	0	0
Baker, Miss H. ...	5	0	0	Berlin Home-Teaching Society ...	75	0	0
Banting, T., Esq. ...	1	0	0	Best, Captain ...	1	1	0
Barbour, R., Esq. ...	1	0	0	Bethune, Sir J. ...	5	0	0
Barnet (Subscriptions from) ...	22	11	4	Bevan, R. C. L., Esq. ...	175	0	0
Barnett, Mrs. ...	5	1	0	Bevan, R., Esq. ...	10	10	0
Barratt, J., Esq. ...	11	0	0	Bevan, P., Esq. ...	2	2	0
Barratt, R., Esq. ...	1	0	0	Bevan, S., Esq. ...	1	0	0
Barclay, Mrs. ...	2	10	0	Birtch, Mrs. ...	1	0	0
Barclay, H., Esq. ...	20	0	0	Birbeck, H., Esq. ...	5	0	0
Barclay, H. T., Esq. ...	15	0	0	Binstead, Mrs. ...	3	0	0
Barclay, J. G., Esq. ...	70	0	0	Blackburn, Mrs. ...	1	1	0
Baring, J., Esq. ...	2	0	0	Blackenbury, Mrs. ...	1	0	0
Barlow, Rev. C. ...	1	0	0	Blackwood, S., Esq. ...	2	0	0
Barlow, J., Esq. ...	1	0	0	Blackwood, Miss ...	4	0	0
Barlow, Mrs. ...	1	0	0	Blackwell, Mrs. ...	1	0	0
Barnett, Mrs. ...	1	6	0	Blair, Miss H. ...	3	0	0
Bartley, Miss ...	1	0	0	Bland, The Misses ...	16	11	0
Bass, T., Esq. ...	4	2	0	Blencowe, R. W., Esq. ...	1	0	0
Bass, G., Esq. ...	2	15	0	Blomefield, Sir T., Bart. ...	2	10	0
Bass, Miss ...	1	10	0	Bloxam, C., Esq. ...	1	1	0
Bassett, Lady ...	14	2	0	Blyth, J. E., Esq. ...	3	3	0
Basnett, Mrs. C. ...	1	0	0	Bockett, Miss ...	5	11	0
Batho, Rev. F. T. ...	1	0	0	Boddington, Miss ...	5	0	0
Batho, Mrs. ...	1	1	0	Boileau, C., Esq. ...	1	0	0
Bathurst, Mrs. ...	2	0	0	Bollen, Miss ...	10	0	0
Bayly, — Esq. ...	1	0	0	Bollen. H., Esq. ...	2	2	0
				Bolger, Miss ...	1	15	0

	£.	s.	d.		£.	s.	d.
Borrer, Mrs. ...	10	0	0	B., Miss ...	4	0	0
Borrows, Major ...	1	0	0				
Bosanquett, F. B., Esq. ...	202	17	0	Caldar, G. A., Esq. ...	10	0	0
Bosanquett, Miss ...	1	0	0	Campbell, Miss ...	6	0	0
Bovell, Miss ...	1	1	0	Campion, W. J., Esq. ...	1	0	0
Bowen, Mrs. ...	100	0	0	Carbonell, Miss ...	5	0	0
Boys, J., Esq. ...	8	0	0	Carbonell, Miss C. ...	5	0	0
Bradshaw, Miss L. ...	1	0	0	Carfrea, Mrs. ...	1	10	0
Braithwaite, F., Esq. ...	5	0	0	Carthew, — Esq. ...	5	0	0
Bragg, Mrs. ...	1	1	0	Carmell, Miss ...	22	15	8
Brandford, T., Esq. ...	5	0	0	Carnde, Miss ...	3	19	0
Brawley, — Esq. ...	1	0	0	Carr, J., Esq., ...	11	0	0
Brighton School for the				Carr, G., Esq. ...	3	10	0
Blind ...	10	0	0	Carr, Miss (friends by)	13	15	0
British and Foreign				Carr, Miss ...	10	0	0
Bible Society ...	577	0	0	Carter, Mrs. ...	1	0	0
Brocas, Mrs. ...	3	1	0	Cartwright, Miss ...	17	0	0
Broke, Miss ...	3	15	0	Caslon, H. W., Esq. ...	2	7	6
Brook, — Esq. ...	1	0	0	Catt, Mrs. E. ...	3	0	0
Broderick, Miss E. ...	1	0	0	Caudle, R., Esq. ...	25	0	0
Broughton, Mrs. Col. ...	12	5	0	Cazenove, P., Esq. ...	5	5	0
Brown, — Esq. (by C.				Cecil, Lord ...	1	0	0
Rogers, Esq. ...	5	0	0	Chance, E., Esq. ...	3	3	0
Brown, F., Esq. ...	5	0	0	Chance, Mrs. ...	9	1	0
Brown, Mrs. P. ...	1	1	0	Chambers, Mrs. ...	1	0	0
Brown, Mrs. ...	1	6	0	Chaplin, Mrs. ...	1	0	0
Brown, Miss ...	6	10	0	Chapman, Mrs. ...	1	0	0
Brown, Miss ...	3	0	0	Chapman, R., Esq. ...	1	0	0
Brown, Miss M. ...	2	0	0	Chastleton, R., Esq. ...	12	12	0
Brown, R., Esq. ...	1	0	0	Chastleton, Miss ...	10	0	0
Browne, G. B. Esq. ...	1	1	0	Cheetham, C., Esq. ...	2	2	0
Browne, C. C. Esq. ...	1	0	0	Chester, Miss ...	1	0	0
Bryant, Miss ...	1	0	0	Chester, — Esq. ...	1	0	0
Bowden, Mrs. ...	1	0	0	Childe, Mrs. ...	4	10	0
Bowyer, Rev. A. ...	5	0	0	Churchill, C., Esq. ...	5	0	0
Buch, Miss ...	1	1	0	Churchill, R., Esq. ...	5	0	0
Buckston, Miss ...	7	0	0	Churchward, R., Esq. ...	5	0	0
Budd, G., Esq. ...	2	0	0	Clarke, Sir C. M. ...	2	2	0
Bull, Dr. ...	34	2	0	Clarke, Mr. and Mrs. ...	3	0	0
Bull, Mrs. Dr. ...	2	4	6	Clarke, Miss ...	2	5	0
Burgess, Miss ...	17	4	6	Clay, Mrs. ...	1	0	0
Burgess, Mrs. ...	1	0	0	Clayton, C., Esq. ...	1	1	0
Burleigh, G., Esq. ...	14	0	0	Clayton, Mrs. ...	1	0	0
Burnley, W. T., Esq. ...	2	2	0	Clermont, Lord ...	1	0	0
Burrows, Sir C. (Sur-				Cleveland, The Dow-			
plus of Subscription				ger Duchess of ...	100	0	0
Ball) ...	2	2	0	Clive, Mrs. H. ...	5	0	0
Burt, Miss ...	1	0	0	Cobb, Rev. J. F. ...	3	0	0
Bushby, Miss ...	5	5	0	Colclough, A. C., Esq. ...	1	11	0
Butterworth, Mrs. ...	10	8	0	Collins, Miss ...	2	5	0
Buxton, Miss ...	5	0	0	Collins, Miss ...	3	0	0
Buxton, Miss ...	2	2	0	Collison, Miss ...	2	5	0

	£.	s.	d.		£.	s.	d.
Connett, Miss ...	1	0	0	Davies, Dr. ...	1	1	0
Conway, Rev. W. ...	1	5	0	Davis, W. D., Esq. ...	1	0	0
Cooke, Rev. T. ...	8	15	0	Davis, Mrs. ...	1	0	0
Cooke, Mrs. ...	5	0	0	Davis, Mrs. ...	1	0	0
Cooke, The Misses ...	1	0	0	Davis, Mrs. (by Mrs.			
Cooper, Rev. W. H. ...	4	10	0	Fulljames) ...	4	0	0
Cooper, — Esq. ...	5	0	0	Dawbarn, R., Esq. ...	5	0	0
Cooper, Mrs. ...	5	0	0	Dawson, Mrs. ...	2	0	0
Cooper, Mrs. F. ...	1	0	0	Dawson, Miss ...	2	0	0
Cooper, Miss ...	1	0	0	Dawson, Miss C. ...	10	0	0
Copper, Mrs. (Friends)	2	0	0	Day, Miss ...	1	0	0
Copley, Miss ...	1	10	0	Deakins, Miss ...	6	5	0
Cornthwaite, Rev. T. ...	30	18	0	D'Eresby, Lord ...	2	0	0
Cornwallis, The Ladies	2	0	0	Deneval, H., Esq. ...	1	0	0
Corbett, Rev. W., and				Dennis, — Esq. ...	10	10	0
Friends ...	6	10	0	Dennis, — Esq. ...	1	11	6
Cottrell, Rev. H. ...	2	0	0	Dewar, The Misses ...	1	10	0
Cork Home-Teaching				Des Fontaine, Mrs. ...	1	0	0
Society ...	10	0	0	Dickinson, General ...	1	0	0
Courthope, C., Esq. ...	6	0	0	Dickinson, Messrs. ...	2	2	0
Courthope, Miss ...	30	10	0	Digby, G. H., Esq. ...	48	0	0
Coutes, Miss L. M. ...	1	0	0	Dixson, Rev. A. ...	13	0	0
Cowlan, Miss ...	1	0	0	Dixon, J., Esq. ...	1	0	0
Coxwell, — Esq. ...	3	2	6	Domager, Miss ...	1	0	0
Cragie, H., Esq. ...	5	0	0	Domville, The Misses ...	1	0	0
Crawley, Miss ...	30	0	0	Douglas, Rev. C. E. ...	1	10	0
Crazil, H., Esq. ...	5	0	0	Douglas, The Misses ...	1	0	0
Creswick, T., Esq. ...	5	0	0	Dover Conference ...	6	0	0
Croft, Rev. T. ...	1	0	0	Downes, Miss ...	2	10	0
Croydon, Lecture at ...	6	1	0	Downing, D. F. Esq. ...	2	2	0
Currie, Hon. Mrs. ...	14	0	0	Doxat, A., Esq. ...	12	9	0
„ „ (Friend of)	2	0	0	Dray, Mrs. ...	2	0	0
Curling, W., Esq. ...	16	0	0	Driver, Mrs. ...	1	10	0
Cullingford, W. H., Esq.	5	0	0	Drummond, Rev. S. R. ...	1	6	0
C., Miss ...	10	0	0	Drummond, Hon. Mrs. ...	1	0	0
C. F. ...	5	0	0	Duckworth, Mrs. ...	2	0	0
C. F. X. ...	2	0	0	Du Pre, Rev. W. ...	1	10	0
C. H. P. A. ...	10	0	0	Dundas, Lady ...	1	0	0
Collections ...	72	13	6	Dynewor, Sir. H. ...	5	0	0
Collecting Cards ...	5	19	11	D., Miss ...	2	0	0
				D. E. B. ...	5	0	0
Dalrymple, Sir A., Bart.	1	10	0	“ Discharge and release			
Dalrymple, Lady ...	1	0	0	of persons imprisoned			
Daman, Rev. C. ...	2	2	0	for Debt,” Society for	50	0	0
Daniel, Mrs. ...	1	0	0				
Darby, Mrs. ...	1	0	0	Eade, Mrs. ...	9	7	0
Darby, Miss ...	15	5	0	Eastlake, Captain ...	1	1	0
Darlington, Sir Ralph	1	10	0	Edinburgh Home-			
Davidson, D., Esq. ...	1	0	0	Teaching Society ...	10	0	0
Davies, Rev. R. P. ...	1	0	0	Edmonstone, J. B., Esq. ...	1	0	0
Davies, Rev. E. ...	1	0	0	Edwards, Miss (per Miss			
Davies, G., Esq. ...	1	0	0	Ricketts) ...	3	0	0

	£.	s.	d.		£.	s.	d.
Edwards, Miss...	6	0	0	Foster, Mrs. ...	5	0	0
Ekersile, Miss ...	2	10	0	Fowler, Mrs. ...	3	2	0
Eley, C., Esq. ...	1	0	0	Fox, D., Esq. ..	6	0	0
Elgood, J. G., Esq. ...	5	0	0	Fox., Miss C. ...	1	0	0
Elsdale, S. G., Esq. ...	5	15	0	Fox, F., Esq. ...	1	1	0
Elsdale, Mrs. ...	6	0	0	Fox, Miss ...	5	0	0
Elsdale, Miss A. F. ...	1	0	0	Fox, Miss ...	2	17	6
Elviston, — Esq. ...	2	0	0	Franz, Mrs. ...	50	0	0
Ellis, W., Esq. ...	6	0	0	Fraser, Dr. — ...	1	0	0
Ellis, J., Esq. ...	1	5	0	Freeman, Mrs. ...	12	19	0
Ellis, W. R., Esq. ...	1	0	0	Friends, by			
Elliott, Rev. H. V. ...	12	6	0	Addington, Miss ...	2	2	0
Elliott, Rev. E. K. ...	3	0	0	Anderson, Miss ...	4	11	6
Elliott, Mrs. ...	92	16	0	Brook, Miss ...	1	0	0
Elliott, Miss ...	10	3	0	Babington, Mrs. ...	2	0	0
Erroll, The Countess of	1	0	0	Fox, Miss ...	1	0	0
Esdale, E. J., Esq. ...	17	2	0	Fulljames, Mrs. ...	4	17	0
Etches, Miss ...	1	5	6	Grant, Miss ..	3	0	0
Etherington, Mrs. ...	2	0	0	H. B. ...	1	10	0
Evans, T. R., Esq. ...	1	0	0	Hodgson, Mrs. ...	4	19	0
Evans, Miss ...	29	1	0	Haye, Mrs. ...	20	0	0
Evans, Mrs. ...	2	0	0	Jones, Miss ...	1	5	0
Evangelical Alliance ...	1	0	0	Keating, Miss ...	1	12	6
Everett, Miss ...	5	0	0	Murley, S. H., Esq.	1	2	6
Everest, Miss ...	1	0	0	Peek, Miss ...	3	1	6
Exhibition of Models ...	7	10	0	Pennefather, Rev. W.	5	0	0
Exeter, Lady ...	41	0	0	Reed, Miss ...	1	0	0
E. M. G. ...	26	0	0	Salvin, Mrs. ...	1	0	0
E. J. B. ...	1	0	0	Stibbert, Miss ...	1	0	0
Fairthorne, Miss A. ...	1	0	0	Friends ...	1	10	0
Falkiner, Sir C., Bart.	2	1	0	Friends at Hull ...	3	6	0
Favery, Mrs. ...	2	0	0	Friend, A ...	20	0	0
Fenwick, Mrs. ...	5	0	0	Friend, A ...	1	1	0
Fenerty, F., Esq. ...	1	1	0	Friend, A ...	1	15	0
Ferard, J., Esq. ...	2	1	0	Friend, A ...	1	11	0
Ferguson, Mrs. (Friend of)	1	0	0	Friend, A ...	1	0	0
Field, H., Esq. ...	1	0	0	Friend, A ...	1	5	0
Fisher, — Esq. ...	5	0	0	Friend, A ...	1	0	0
Fishmongers, Worship-				Friend, A ...	1	0	0
ful Company of ...	100	0	0	Friend, A ...	2	0	0
Fison, Rev. C. H. ...	5	0	0	Friend, A ...	10	0	0
Fison, Mrs. ...	1	0	0	Friend, A ...	5	0	0
Fitzpatrick, Rev. — ...	1	0	0	Friend, A ...	1	0	0
Fitzwigram, Sir R. ...	2	10	0	Friend, A ...	1	0	0
Fitzwilliam, Earl ...	2	0	0	Friend, A ...	1	0	0
Flemming, Mrs. ...	1	0	0	Friend, A ...	1	0	0
Forbes, J., Esq. ...	2	0	0	Fry, J. S., Esq. ...	20	0	0
Forbes, G., Esq. ...	2	0	0	Fuller, Miss A. ...	1	1	0
Fosket, Mrs. ...	1	0	0	Fullerton, Miss ...	1	10	0
Foundation Stone, Lay-				Fulljames, Mrs. ...	22	3	0
ing of... ...	4	3	1	Furner, E. W., Esq. ...	2	15	0

	£.	s.	d.		£.	s.	d.
Farnell, Miss ...	15	0	0	Gregory, Captain ...	5	0	0
Furis, Mrs. ...	1	1	0	Gregory, Mrs. ...	1	0	0
Gainsford, J., Esq. ...	6	10	0	Gregory, Mrs. ...	1	0	0
Gainsford, G. H., Esq. ...	7	0	0	Griffiths, N., Esq. ...	5	0	0
Gainsborough, Lady ...	13	0	0	Grinfield, Rev. W. ...	3	15	0
Gardner, Mrs. ...	6	1	0	Grinford, — Esq. ...	20	0	0
Garrett, W. A., Esq. ...	3	10	0	Grote, J., Esq. ...	1	0	0
Garth, G., Esq. ...	2	2	0	Grove, — Esq. ...	1	0	0
Gay, G., Esq. ...	10	0	0	Grove, Mrs. ...	1	11	0
Gentleman, A ...	1	0	0	Gurney, S., Esq. (the			
Gerding, A. F., Esq. ...	2	11	0	late) ...	22	0	0
Getty, J., Esq. ...	30	0	0	Gurney, S., Esq. ...	132	0	0
Gibbons, J., Esq. ...	1	1	0	Gurney, E., Esq. ...	118	4	0
Gibson, W. G., Esq. ...	10	0	0	Gurney, Rev. H. ...	10	0	0
Gibson, Mrs. ...	25	0	0	Gurney, Mrs. ...	5	0	0
Gibson, Miss ...	15	0	0	Gurney, Mrs. S. ...	3	0	0
Giles, — Esq. ...	3	0	0	G. M. E. ...	775	0	0
Glasgow Bible Society	33	0	0	G. S. ...	1	0	0
Glasgow Home-Teach-				Hack, D., Esq. ...	7	15	0
ing Society ...	22	0	0	Hagen, Mrs. Van ...	5	0	0
Glyn, R. C., Esq. ...	12	0	0	Haig, Mrs. T. ...	2	0	0
Glyn, Mrs. ...	1	0	0	Haliburton, — Esq. ...	1	0	0
Golen, J., Esq. ...	10	0	0	Hall, Mrs. ...	1	0	0
Goodale, Miss (col-				Hall, Miss ...	27	2	0
lected by) ...	157	17	6	Hall, Miss C. S. ...	1	1	0
Goldsmith, Miss ...	1	1	0	Hampton, Mrs. ...	1	0	0
Gore, Lady Grace ...	2	0	0	Hamilton, Miss ...	4	10	0
Gosslin, Miss ...	26	10	0	Hanbury, R., Esq. ...	5	5	0
Gotobed, Miss ...	5	0	0	Hanbury, Mrs. ...	1	0	0
Gowan, Mrs. ...	5	0	0	Hands, — Esq. ...	5	0	0
Grace, Miss ...	5	0	0	Hankey, T., Esq. ...	18	5	0
Grafton, Miss ...	3	0	0	Hankey, — Esq. ...	17	8	0
Graham, T. H., Esq. ...	1	0	0	Hankey, S. A. Esq. ...	5	0	0
Graham, Mrs. ...	1	0	0	Hanson, Rev. W. ...	1	0	0
Graham, Miss ...	51	17	0	Hannington, S., Esq. ...	32	10	0
Grant, Sir R., Bart. ...	7	4	0	Hahbintoner, — Esq. ...	2	0	0
Grant, Lady ...	16	0	0	Harcourt, Hon. Mrs. V. ...	90	0	0
Grant, Miss ...	2	0	0	Harcourt, Rev. L. V. ...	8	0	0
Grant, Miss (Friends of)	3	0	0	Hardcastle, Mrs. ...	1	10	6
Grant, Mrs. ...	1	0	0	Hardy, C., Esq. ...	3	3	0
Gratton, Miss ...	5	0	0	Hardy, Miss ...	4	4	0
Gray, Mrs. ...	12	1	0	Harman, Miss ...	2	2	0
Gray, The Misses ...	10	0	0	Harmer, Miss ...	1	1	0
Gray, Miss E. M. ...	10	0	0	Harris, Miss L. ...	1	1	0
Gray, Rev. F. W. ...	10	0	0	Harrington, Mrs. ...	1	0	0
Grey, Countess ...	2	10	0	Harrison, Mrs. ...	8	11	0
Grey, Mrs. ...	1	0	0	Harrison, Miss ...	12	0	0
Green, W., Esq. ...	5	0	0	Harvey, Miss C. ...	3	1	0
Green, Mrs. Major ...	2	10	0	Hatherley, Lord ...	1	10	0
Green, Miss ...	1	0	0	Hawks, D. T., Esq. ...	5	5	0
Gregory, Rev. — ...	6	5	6	Hawkins, J., Esq. ...	3	0	0

	£.	s.	d.		£.	s.	d.
Hawkins, Miss...	1	0	0	Jackson, Mrs. ...	1	10	0
Hawkness, Miss ...	1	0	0	Jackson, Miss ...	8	0	0
Head, G. H., Esq. ...	3	0	0	James, J., Esq. ...	15	0	0
Hebden, G. H., Esq. ...	1	10	0	James, Mrs. ...	2	0	0
Helveston, Mrs. ...	2	0	0	James, Mrs. ...	2	0	0
Henderson, G., Esq. ...	120	0	0	Janson, Miss ...	4	0	0
Henderson, Mrs. ...	1	0	0	Jay, Madame ...	8	0	0
Hervey, Miss A. ...	1	0	0	Jemmett, Miss ...	12	0	0
Hewson, Mrs. ...	3	0	0	Jervis, Mrs. ...	1	8	0
Hibbert, Mrs. S. ...	1	0	0	Jones, E., Esq. ...	3	5	0
Hibbert, Miss M. A. ...	3	2	0	Jones, Miss ...	13	0	0
Hibbert, Miss ...	5	0	0	Jones, Miss ...	2	5	0
Higgins, Mrs. ...	1	0	0	Johnson, G., Esq. ...	418	0	0
Hildyard, T. G., Esq. ...	3	3	0	Johnson, Mrs. ...	1	5	0
Hoare, Mrs. ...	4	0	0	Johnson, Miss ...	1	0	0
Hochee, — Esq. ...	2	0	0	Joyner, Mr. ...	1	0	0
Hodgson, Rev. — ...	1	0	0				
Hodgson, Miss... ...	63	12	6	Kay, Miss ...	25	0	0
Hoggie, Mrs. ...	1	0	0	Kean, Mrs. ...	5	5	0
Holme, Mrs. ...	3	0	0	Keats, Lady ...	1	5	0
Holland, Rev. Dr. ...	7	5	0	Kelly, Rev. W. ...	2	2	0
Holland, Rev. E. ...	1	0	0	Kelly, — Esq. ...	1	1	0
Holland, — Esq. ...	3	0	0	Kemble, Mrs. H. ...	282	0	0
Holloway, T., Esq. ...	2	2	0	Kemp, G. T., Esq. ...	2	0	0
Homer, Miss ...	7	5	0	Kent, W., Esq. ...	1	0	0
Hornbuckle, Miss ...	4	0	0	King, W. R., Esq. ...	11	1	0
Hoskin, T., Esq. ...	5	0	0	Knox, Lady ...	1	0	0
Hoskins, Mrs. ...	10	0	0	Knox, Mrs. ...	10	0	0
Hoskins, Miss ...	10	0	0	Labouchere, T., Esq. ...	2	10	0
Howard, R., Esq. ...	5	0	0	Lakes, N., Esq. ...	2	16	0
Howard, T. E., Esq. ...	1	0	0	Lamb, Mrs. ...	6	16	0
Howard, Mrs. ...	5	0	0	Lane, Richard, Esq. ...	4	10	0
Howard, Miss ...	1	10	0	Lane, Robert, Esq. ...	2	0	0
Howard, Rev. ...	5	0	0	Lane, Mrs. ...	4	2	6
Hoyle, Mrs. ...	10	0	0	Landon, Esq. ...	1	0	0
Hoys, — Esq. ...	2	0	0	Langdale, Rev. — ...	1	0	0
Hughes, Mrs. ...	1	6	0	Lawrence, S. G., Esq. ...	12	12	6
Hughes, Miss ...	6	18	0	Lawrence, Mrs. ...	5	5	0
Hunt, J. K., Esq. ...	2	0	0	Lawrence, J. Z., Esq. ...	1	0	0
Hunt, Miss ...	1	1	0	Lawson, Sir W. ...	1	0	0
Hunter, Miss ...	3	15	0	Lealy, Miss ...	3	5	0
Huntingfield, Dowager Lady ...	12	10	0	Leconfield, Lord ...	10	0	0
Hutchinson, J., Esq. ...	1	1	0	Leeves, Mrs. ...	5	0	0
Hynds, J., Esq. ...	5	0	0	Leeves, Miss ...	14	6	0
Hyndman, J. B., Esq. ...	8	10	0	Leicester, Countess of ...	2	0	0
H. W. ...	1	0	0	Lettice, Miss ...	4	16	0
				Lewis, Miss S. J. ...	1	0	0
I. C. ...	100	0	0	Lewis, Miss L. M. ...	1	0	0
In Memoriam of J. G. ...	15	0	0	Lightfoot, Mrs. ...	3	3	0
				Lilleshall (collected at) ...	1	13	0
Jackson, Mr. ...	2	1	0	Lind, Miss ...	5	0	0
				Lindo, Miss ...	2	12	6

	£.	s.	d.		£.	s.	d.
Littledale, W. D., Esq.	6	0	0	Martin, J., Esq.	2	5	0
Liverpool Home-Teaching Society ...	12	12	0	Martin, Mrs. ...	1	6	0
Lloyd, E. K., Esq. ...	14	10	0	Marston, Miss ...	15	0	0
Lloyd, F. H., Esq. ...	1	10	0	Mason, Sir Francis ...	1	0	0
Lloyd, Mrs. ...	1	0	0	Matheson, Mrs. ...	2	10	0
Locke, Mrs. ...	5	0	0	Maure, Lady ...	5	0	0
Lombard, Mr. ...	1	0	0	Maws, J. H., Esq. ...	3	2	0
London Home-Teaching Society ...	33	0	0	Mayers, Mrs. ...	1	1	0
Long, — Esq. ...	1	0	0	Meakin, Miss ...	1	0	0
Lowth, Mrs. ...	1	0	0	Melbourne, Friends from	1	10	0
Lowther, Sir Charles H., Bart., and Lady	60	29	1	Meller, T. W., Esq. ...	1	0	0
Lowther, Sir John ...	70	0	0	Middleton, Lady ...	1	0	0
Lowther, R., Esq. ...	2	2	0	Mills, T., Esq. ...	10	0	0
Lowther, Miss ...	5	10	0	Mills, R., Esq. ...	5	0	0
Lund, The Misses ...	1	0	0	Mills, A., Esq. ...	1	0	0
Luxton, J. M., Esq. ...	2	0	0	Mills, Miss ...	5	0	0
Lysley, Mrs. ...	29	13	0	Milton, Lady ...	26	0	0
Lysley, Mrs. ...	2	0	0	Minton, R., Esq. ...	1	0	0
L. W. ...	1	0	0	Monteagle, The Lady ...	1	0	0
L. B. ...	5	0	0	Morehead, Dr. ...	5	0	0
L. M. ...	10	0	0	Morehead, Rev. G. ...	1	0	0
Macdonald, Hon. A. ...	5	0	0	Morley, Mrs. ...	1	0	0
Macdonald, D., Esq. ...	20	0	0	Moore, G., Esq. ...	1	0	0
Macgregor, Major ...	5	0	0	Moore, G., Esq. ...	125	0	0
Maclea, Mrs. E. ...	80	0	0	Moore, R. W., Esq. ...	1	1	0
Maclean, Mrs. ...	1	1	0	Morris, Mrs. ...	2	1	0
Macpherson, G. Roger	2	6	0	Morris, Mrs. ...	10	0	0
Madeley (collection at)	2	17	3	Morse, J. R., Esq. ...	10	0	0
Madox, B., Esq. ...	6	0	0	Mortlock, Captain ...	5	0	0
Maingay, W. B., Esq. ...	1	1	0	Moon, Mrs. ...	8	10	0
Maitland, Rev. C. D. ...	2	0	0	Moon, Mrs., Friends by	1	7	6
Maitland, Miss F. ...	5	0	0	Mott, M., Esq. ...	12	0	0
Maire, Lady St. ...	1	0	0	Moxhag, Miss ...	4	12	0
Malcolm, H., Esq. ...	5	0	0	Munt, Mrs. ...	1	10	0
Malcolm, W. E., Esq. ...	5	0	0	Murley, S. H., Esq. ...	1	1	0
Malden, H. C. Esq., ...	1	5	0	M. G. ...	5	0	0
Manders, C. B., Esq. ...	3	2	0	M. B. V. ...	1	0	0
Manders, Miss ...	2	2	0	Naftel, — Esq. ...	3	16	0
Mann, Miss ...	15	2	6	Nation, Mrs. ...	20	12	0
Mann, Mrs. ...	1	0	0	Neal, Miss ...	11	14	6
Mann, J., Esq. ...	3	6	0	Neald, Lady C. ...	6	6	0
Mardell, Miss ...	1	0	0	Neatby, J., Esq. ...	8	7	0
Marden, Rev. O. ...	12	0	0	Nelson, Mrs. ...	1	0	0
Marples, Miss ...	5	2	9	Neumann, C. W., Esq. ...	10	0	0
Marriage, Miss ...	3	0	0	Newnham, Mrs. ...	2	0	0
Marsh, J., Esq. ...	5	0	0	Newman, C. E., Esq. ...	5	0	0
Marshall, Mrs. General	1	0	0	Nicols, Miss ...	1	0	0
Marshall, Miss ...	5	0	0	Nockolds, Miss ...	5	13	6
				Noble, — Esq. ...	5	0	0
				Nock, J., Esq. ...	1	15	4
				North, T., Esq. ...	1	0	0

	£.	s.	d.		£.	s.	d.
Nott, Mrs. ...	6	0	0	Piper, Rev. T. ...	1	0	0
Nugess, — Esq. ...	5	0	0	Pigeon, H., Esq. ...	5	0	0
N. R. N. ...	1	0	0	Playne, G., Esq. ...	60	2	0
O'Connell, Mrs. ...	8	0	0	Polhill, E., Esq. ...	9	15	0
Oldham, H., Esq., M.D. ...	2	2	0	Polhill, Mrs. ...	25	6	0
Oldham, J., Esq. ...	1	0	6	Polwarth, Lord ...	30	0	0
Oldham, Mrs. ...	5	2	0	Polwhele, R., Esq. ...	1	5	0
Oldham, Miss ...	39	7	0	Poole, Mrs. ...	5	0	0
Oliver, Rev. and Mrs. ...	1	0	0	Poole, — Esq. ...	1	1	0
Oliver, Miss ...	1	10	0	Pope, D., Esq. ...	3	10	0
Onslow, Lord ...	30	10	0	Pope, J., Esq. ...	5	0	0
Onslow, Lady ...	1	0	0	Postle, Mrs. ...	16	0	0
Otley, Captain, ...	10	0	0	Potts, Mrs. ...	1	0	0
Owen, W. D., Esq. ...	1	1	0	Pratt, Mrs. Col. ...	95	10	0
Outram, Lady ...	4	0	0	Prendergast, Lady ...	1	0	0
O. O. S. ...	2	0	0	Prendergast, T., Esq. ...	1	0	0
Paine, C., Esq. ...	6	15	0	Pryor, J., Esq. ...	1	1	0
Paget, Col. ...	5	0	0	Preston, Miss ...	9	10	0
Pakington, Admiral ...	1	0	0	Pringle, Miss ...	1	2	6
Pakenham, Hon. Capt. ...	1	0	0	Prinald, Miss (The late) ...	100	0	0
Palmer, G., Esq. ...	5	0	0	Puckle, Mrs. ...	2	0	0
Palmer, Lieut., and Friends ...	2	2	0	Ranger, J., Esq. ...	1	0	0
Paskin, C., Esq. ...	1	5	0	Rankin, C., Esq. ...	2	2	0
Paton, Miss ...	5	0	0	Rankin, Miss ...	7	4	6
Pattison, Miss ...	1	0	0	Ranyard, Mrs. (received by) ...	464	11	4
Paynter, — Esq. ...	1	1	0	Ratson, Miss ...	1	0	0
Penfold, Miss ...	1	0	0	Rawley, Lady ...	5	0	0
Penney, R., Esq. ...	1	0	0	Raynardson, Rev. G. B. ...	1	0	0
Pennyfather, Rev. W. ...	5	0	0	Reade, Rev. F. ...	5	10	0
Pennyfather, Mrs. ...	10	0	0	Reade, C., Esq. ...	1	0	0
Percival, Miss ...	1	0	0	Reade, Miss ...	1	0	0
Perkins, Miss E. ...	1	5	0	Reeves, E. J., Esq. ...	23	2	0
Perth Home-Teaching Society ...	10	0	0	Reeves, Mr. and Mrs. ...	45	10	0
Perth Conference ...	3	0	0	Redbrooke, Lady ...	1	0	0
Peek, Miss ...	21	0	0	Remington, Miss (Friend of) ...	1	0	0
Peek, Miss ...	5	0	0	Rhodes, C. G., Esq. ...	1	0	0
Peek, Miss F. ...	6	10	0	Richardson, Miss ...	5	0	0
Peek, Miss H. ...	2	0	0	Richmond Home-Teaching Society ...	5	0	0
Peek, H. W., Esq. ...	6	10	0	Rickman, R., Esq. ...	1	0	0
Peek, J., Esq. ...	30	0	0	Rickman, J., Esq. ...	38	0	0
Peek, R., Esq. ...	1	1	0	Rickman, Mrs. ...	2	0	0
Peek, Mrs. ...	1	1	0	Rickman, The Misses ...	53	0	0
Phillimore, — Esq. ...	1	0	0	Ridding, Mrs. ...	1	0	0
Phillimore, Mrs. ...	6	10	0	Riggs, Dr. ...	15	0	0
Phillips, T., Esq. ...	1	0	0	Rippon, Mrs. ...	2	0	0
Phillips, Miss ...	1	0	0	Roberts, F. A., Esq. ...	5	0	0
Phillott, Mrs. ...	5	0	0	Roberts, Mrs. ...	1	0	0
Phipps, Lady S. ...	1	10	0	Robertson, — Esq. ...	1	0	0

	£.	s.	d.		£.	s.	d.
Robertson, Miss ...	13	10	0	Soames, The Misses ...	7	0	0
Robson, Rev. T. ...	1	1	0	South, Major ...	1	11	0
Roberts, W. H., Esq. ...	2	2	0	Speir, Mrs. ...	2	0	0
Roberts, Mrs. W. ...	3	0	0	Spiller, Mrs. ...	17	9	0
Roberts, Miss ...	5	0	0	Spillow, Mrs. ...	1	0	0
Robinson, Miss ...	3	15	0	Spinks, Mrs. ...	1	0	0
Rogers, C., Esq. ...	197	4	0	Sprague, Mrs. ...	1	16	0
Rogers, C., Esq., jun. ...	2	9	0	Squire, The Misses ...	2	2	0
Ross, Miss ...	3	0	0	Squires, The Misses ...	2	0	0
Rotterdam Blind School ...	52	19	0	Squire, Miss Fanny ...	1	1	0
Rotterdam Bible Society ...	8	10	0	Squire, Miss Lucy ...	2	0	0
Rothschild, Baron ...	5	0	0	Stafford, Col. ...	1	0	0
Round, J., Esq. ...	2	5	0	Standart, Mrs. ...	4	12	0
Rountree, R., Esq. ...	1	0	0	Steele, R., Esq. ...	1	0	0
Rowsell, Rev. W. ...	1	0	0	Steer, Mrs. ...	1	10	0
Rowden, Rev. F. N. ...	1	0	0	Stenning, — Esq. ...	1	0	0
Ryder, Hon. G. ...	2	0	0	Stevenson, Mr. ...	1	5	0
Rutherford, Miss ...	5	0	0	Stewart, R., Esq. ...	1	0	0
Saddington, Miss ...	4	0	0	Stileman, Miss ...	18	0	0
Salvin, Mrs. ...	49	16	0	Stokes, H., Esq. ...	1	0	0
Sard, Mrs. ...	1	0	0	Stone, — Esq. ...	5	0	0
Saunders, Mrs. ...	8	0	0	Stone, T., Esq. ...	10	0	0
Saunders, Miss ...	20	0	0	Stott, Mrs. ...	1	0	0
Sawyers, Messrs. ...	26	0	0	Strachan, W., Esq. ...	5	10	0
Schnell, Miss ...	1	0	0	Stripling, Miss ...	13	10	0
Schuster, Mrs. ...	2	0	0	Stroud, Dr. W. ...	1	0	0
Scobell, Rev. E. ...	3	0	0	Stuart, G., Esq. ...	2	0	0
Scott, Mrs. ...	1	0	0	Stuart, Mr. and Mrs. ...	2	0	0
Scrivens, Miss ...	2	0	0	Stuart, Miss ...	6	0	0
S. E. H., Thanksgiving				Stuart, Miss ...	1	0	0
from ...	1	1	0	Sudely, Lord ...	11	8	0
Sheffield Home-Teach-				Sullivan, Rev. F. ...	1	1	0
ing Society ...	5	0	0	Swinhea, Mrs. General	1	10	0
Sheppard, G., Esq. ...	7	0	0	Swinton, Miss ...	35	0	0
Shipman, Mrs. ...	1	0	0	Sykes, A. L., Esq. ...	1	0	0
Shuter, Mrs. ...	2	0	0	S., Miss ...	10	0	0
Sidney, M., Esq. ...	1	10	0	S. P. ...	2	0	0
Simes, J. T., Esq. ...	5	10	0	Tabrum, L., Esq. ...	1	5	0
Simes, H. S., Esq. ...	30	12	0	Tabrum, Mrs. ...	1	0	0
Simes, Mrs. ...	1	0	0	Tabbarer, Miss ...	14	14	3
Sims, Mrs. ...	5	0	0	Tarleton, Lady ...	1	0	0
Skilbeck, J. T., Esq. ...	5	10	0	Taunton, Miss ...	8	10	0
Skilbeck, Miss ...	8	1	0	Taylor, D., Esq. (the			
Sladen, Mrs. ...	10	0	0	late) ...	105	0	0
Smith, Rev. R. S. ...	5	10	0	Taylor, D., Esq. ...	43	1	0
Smith, Mrs. ...	4	14	1	Taylor, Mrs. D. ...	29	11	0
Smith, Rev. G. ...	3	3	0	Taylor, The Misses ...	1	10	0
Smith, Rev. H. ...	3	2	0	Taylor, W., Esq., jun. ...	1	0	0
Smythe, M., Esq. ...	1	10	0	Taylor, Miss H. ...	13	11	0
Smyth, T. G., Esq. ...	1	1	0	Taylor, J., Esq. ...	1	8	6
Soames, W. A., Esq. ...	1	0	0	Taylor, Mrs. ...	1	0	0

	£.	s.	d.		£.	s.	d.
Thompson, J., Esq. ...	8	0	0	Weal, B., Esq. ...	1	1	0
Thompson, H., Esq. ...	10	0	0	Webb, H. B., Esq. ...	5	0	0
Thompson, Mrs. ...	3	0	0	Webb, Miss ...	6	5	0
Thornton, Rev. T. ...	1	0	0	Welsh, H., Esq. ...	7	0	0
Thornton, Miss ...	1	0	0	Welsh, Rev. — ...	1	0	0
Thwaites, Mrs. ...	10	0	0	Wensleydale, Lady ...	10	0	0
“The Christian,” per				West, T., Esq. ...	3	10	0
Readers of ...	10	0	0	West, Mrs. ...	1	10	0
Tilbury, — Esq. ...	1	0	0	West, Miss ...	2	0	0
Tomberd, Miss ...	1	1	0	West-end Home-Teach-			
Touzell, Miss ...	1	0	0	ing Society, London	5	0	0
Townsend, J. W. C., Esq.	1	0	0	Westley, Honble. Mrs.	2	0	0
Trail, Miss ...	10	0	0	Westphal, Sir G. ...	3	19	0
Tritten, R., Esq. ...	2	0	0	Weston, Mrs. ...	5	0	0
Trowbridge, Mrs. ...	1	1	0	Wethered, Mrs. ...	2	1	0
Tucker, Mrs. ...	1	1	0	White, H. H., Esq. ...	8	10	0
Tucker, Miss ...	135	0	0	White, F., Esq. ...	1	0	0
Tudor, Mrs. ...	25	0	0	White, Mrs. ...	3	0	0
Turnley, T. F., Esq. ...	3	3	0	White, Mrs. ...	5	0	0
Tweedy, Mrs. ...	37	2	0	White, Miss ...	22	19	6
Tweedy, Miss E. ...	1	0	0	White, J., Esq. ...	1	5	3
Tweedy, Miss M. ...	1	0	0	Whitfield, Miss ...	62	15	0
Twist, Miss ...	1	1	0	Whiting, Rev. W. ...	1	0	0
Two Sisters ...	1	8	0	Wichelo, Mrs. ...	4	13	0
T. B. ...	1	0	0	Wightman, Mrs. ...	1	0	0
T. A. ...	1	1	0	Wight, Mrs. ...	2	0	0
Ullmer, Mr. ...	1	1	0	Wigram, Sir James ...	30	0	0
Valpy, Miss ...	2	0	0	Wilcock, Miss... ...	1	0	0
Valpy, Mrs. H. ...	5	0	0	Wilkinson, Mrs. E. ...	8	3	0
Venn, Rev. — ...	1	0	0	Williams, General ...	10	0	0
Vidler, Miss ...	12	11	0	Williams, Mrs. General	5	0	0
Vining, T., Esq. ...	5	0	0	Williams, T., Esq. ...	1	0	0
Wagner, Rev. G. ...	2	0	0	Williams, R., Esq. ...	1	1	0
Wainwright, — Esq. ...	25	0	0	Williams, Mrs.... ...	6	0	0
Wainwright, Miss ...	5	0	0	Willoughby, — Esq. ...	5	0	0
Wake, Mrs. C. ...	2	11	0	Wilson, J., Esq. ...	3	2	0
Walton, Mrs. ...	2	10	0	Wilson, C. S., Esq. ...	6	0	0
Walton, Miss ...	1	0	0	Wilson, F., Esq. ...	2	0	0
Walters, M., Esq. ...	1	0	0	Wilson, Mrs. ...	1	10	0
Wallis, Miss ...	1	5	0	Wilson, Miss ...	1	0	0
Wallace, Mr. W. ...	1	0	0	Wilson, Col. ...	1	0	0
Ward, Mrs. O. ...	1	0	0	Wilson, Mrs. ...	1	10	0
Ward, Miss (the late)...	50	0	0	Wimbush, J., Esq. ...	1	0	0
Ward, Mr. and Mrs. ...	1	0	0	Winter, T. B., Esq. ...	1	0	0
Wardell, Miss ...	1	0	0	Winter, Miss ...	1	0	0
Warner, Miss ...	1	1	0	Wollaston, Miss C. ...	20	0	0
Waterhouse, — Esq. ...	1	1	0	Wood, Mrs. ...	2	0	0
Watson, J., Esq. ...	2	2	0	Wood, Mrs. ...	1	4	4
Watson, Miss ...	1	0	0	Wood, Miss ...	2	5	0
Waugh, Miss ...	1	0	0	Woodley, Miss... ...	1	0	6
				Woodhouse, Mrs. ...	4	0	0
				Woodhouse, C., Esq....	2	2	0

	£.	s.	d.		£.	s.	d.
Woodhouse, Rev. ...	1	12	6	W. G. ...	1	0	0
Woodward, C., Esq. ...	5	5	0	W. T. B. ...	90	0	0
Worthing Lecture ...	6	1	7				
Woolmer, S., Esq. ...	1	0	0	Young, J. T., Esq. ...	1	0	0
Wright, H., Esq. ...	2	0	0	Young, Miss ...	6	19	6
Wright, Miss ...	6	1	0				
Wright, Mrs. ...	16	0	0	Sums received under	£1 243	2	3

**** Subscriptions, Post-Office Orders, and Bankers' Drafts, for the Charity, to be made payable to "William Moon, LL.D., 104, Queen's Road, Brighton, Sussex, England."*

BANKERS:

*Messrs. Hall, Lloyd, Bevan and West,
Union Bank, North Street,
Brighton.*

THE RIGHT REV. THE LORD BISHOP OF
RIPON ON TEACHING THE BLIND TO
READ IN MOON'S EMBOSSED TYPE.

[Extracted from *The London Mirror*, May 22, 1875.]

“ The nineteenth annual meeting of the friends of the London Home-Teaching Society was held on Wednesday afternoon at Willis's Rooms ; the Right Rev. the Lord Bishop of Ripon in the chair. After the reading of the Report by the Secretary, his lordship, on rising, said :—

“ ‘ My Christian friends,—I think it is customary at the anniversary meetings of this society that the chairman should move the adoption of the report, and I have great pleasure in doing so. You are all aware what the real object of this society is. It is to teach the Blind to read the Word of God by the system which is generally known as “ Moon's System ” of embossed type. I cannot mention this without expressing what I feel with regard to the debt of obligation under which I believe the public are placed to Dr. Moon, for the invention of this particular system. (Cheers.) You are probably all aware that there are other systems of embossed characters by which the Blind may be enabled to read ; but, so far as I can form any opinion upon it, the system known as “ Moon's System ” is by far the simplest, the easiest of acquisition, and altogether the most likely to produce those results at which we aim,—namely, to afford the highest amount of facility to the Blind to acquire the art of reading by means of embossed type ; and I do think there is no one

who deserves more highly of his fellow-countrymen, amongst those who have done most to alleviate the sufferings and afflictions of others, than Dr. Moon, the inventor of this particular system. (Cheers.) I can hardly imagine a greater blessing to one who is deprived of sight, than to be instructed how he or she may read for themselves the Word of God in a language they can understand.'

"Dr. Moon having seconded the adoption of the Report in a speech of considerable length, the Rev. R. C. Billing, B.A., remarked that, 'Dr. Moon had spoken to them of the talent of blindness.' He felt that if there was one man to be envied on this occasion, that man was Dr. Moon, because he knew no one who had the sympathy and gratitude of so many of the Blind as Dr. Moon. (Cheers.) He believed there was no one for whom more prayer was offered that his valuable life might be prolonged, and who had more blessings invoked upon him, than Dr. Moon; and he would say, that a man who was in that position was a man to be envied indeed! Dr. Moon had referred, and the report also referred, to the teaching of the Blind in Board and National Schools; and he was very glad that that hint had been given, and that the sighted boys and girls in ordinary schools were becoming acquainted with Dr. Moon's type, that they might thus become the instructors of others. He had studied Dr. Moon's system, in order that he might be able to do a little good by teaching some blind persons with whom he might come in contact. (Cheers.) He had very great pleasure in supporting the resolution.' "

FORM OF BEQUEST.

Persons having applied to ascertain how Legacies should be left to this charity for Embossing Books in Moon's Type for the Blind, the following Form is inserted :—

I bequeath out of such part of my Personal Property as the Law permits to be appropriated by Will to charitable purposes, to William Moon, of 104, Queen's Road, Brighton, in the county of Sussex, England, Inventor of a System of Embossed Reading for the Blind, the Legacy or sum of £ to be applied by him to the charitable object of Embossing Books for the Blind in his type. And I direct that the receipt of the said William Moon for such Legacy or sum, shall, to my Executor, be a sufficient discharge for the same. But if the said William Moon shall die in my lifetime, then I give the said sum of £ to the Treasurer for the time being of his Charity formed for Embossing Books for the Blind, to be Embossed on the System aforesaid invented by the said William Moon, for which the receipt of such Treasurer shall be a sufficient discharge.

N.B.—Gifts, by Will, of Land, or of any charges on Land, or of Money or Stock to be laid out in the purchase of Land, for charitable uses, are void by the Statute of Mortmain ; but Money or Stock may be given by Will, if not directed to be laid out in land. The Will must be signed by two persons as Witnesses in the presence of each other and of the Testator.

NUMBER OF MILES ANNUALLY TRAVERSED
BY THE HOME-TEACHERS, AND
VOLUMES CIRCULATED.

It would not readily be imagined that the Home-Teachers traverse so many miles as they do in the exercise of their duties. By returns from twenty-six Societies, employing fifty-one teachers, it appears that the Teachers annually travel, on foot or by rail, upwards of 124,000 miles ; and about 100,000 volumes are annually circulated from the various Libraries for the blind poor.

The following is a list of places in the United Kingdom where Home-Teaching Societies and Free Lending Libraries have been established. Those having Workshops in connection with the Societies are marked thus (*).

ENGLAND.—*London* : 34, New Bridge Street, Blackfriars. Mr. G. Martin Tait, Secretary.—Peckham.

Provinces.—Alston, Barnsley, Bath, * Birmingham, * Bradford, Brighton, Bristol, * Carlisle, * Cheltenham, Cornwall (Redruth, &c.), Croydon, Derby, Dewsbury, Doncaster, Durham, Halifax, Huddersfield, * Hull, Ipswich, Isle of Wight, * Leeds, * Leicester, * Liverpool, Macclesfield, Manchester, * Middlesbrough, Newcastle-on-Tyne and Gateshead, Newport (Mon.), North Devon, Richmond, Rotherham, Scarborough, * Sheffield, Shrewsbury, Southampton, * Southsea, Staffordshire, Sunderland, Trowbridge, Wakefield, Whitby, Wolverhampton, * Worcester.

SCOTLAND.—* Aberdeen, Dundee, Edinburgh, Fife and Kinross, Glasgow, Greenock, Inverness, Montrose, Orkney and Shetland, Stirling, Paisley, Perth.

IRELAND.—Cork, * Dublin.

WALES.—* Cardiff, Newport, Swansea.

REPORTS OF ABON SELIM, THE BLIND BIBLE
 READER* IN SYRIA, REFERRED TO
 ON PAGE 51.

Beirut, November, 1873.

“I am glad to say that the spreading of the Word of God is increasing, and that the work becomes easier and the door more open. One day I was selling a Bible to a woman, when a priest from a distant convent came in, and asked if they had any vows to their convent, and he had with him charms to sell. But when he saw me, he turned to go away. I persuaded him to stay, and read to him some verses from Corinthians. He said :—

“ ‘Why do you teach us, who are Christians, and know more than you do? Why don’t you go to the Moslems or Jews?’ ”

“Then I tried to reason with him, but he would not stay, though the women asked him to answer my questions, and not to run away. But he forgot all about his money, and went off quickly.

“I was told that there was a person very ill indeed near Es Sayfet School. I went with Mr. Mott to see him. We found that he was dying from the effects of drink. We spoke to him much of the love of Jesus, and he seemed as if awakening to repentance. There were many of all sects with him, and they joined readily with us in prayer, telling us afterwards that their children in the school had learned to pray, and prayed at home with

* Abon Selim carries copies of the Scriptures about with him to sell to persons possessed of sight, and thus becomes a colporteur as well as a Bible reader.

them, and that it seemed to be simple prayer. After a few days the man died, appearing to be earnest and sincere in his repentance.

“In coming once from Ashrafia, I met three young men who were talking about the Protestant faith. I thought, as it was a lonely place, that they were mocking me, but they greeted me kindly, and I replied in the same way. Then they asked me what I had in my bag, and when I told them they begged me to read to them there. As we sat by the roadside, a man came out of his house and ordered me to go off, and not be teaching error at his door. But the young men, who were of the better class, remonstrated courteously with him for his insolence. ‘We have been at college, and learnt much, but this man is wiser than we are; from his book it would seem that we are the blind, and he is the seeing.’ Then he was ashamed, and some women came and begged us to excuse him, because he knew no better; so they told him to go in and shut his doors and windows, and leave them in peace to hear me read.

“Seven or eight months ago I gave a Bible to a young Greek schoolmaster. He has been reading it in earnest, and has been discovering justification is by faith. When I first saw him he sent me away through the rain because the priest came, and he was afraid to be seen speaking with me; but now he is much altered, and is earnest in teaching the children to put their trust in Jesus for salvation.

“I have been visiting one of the girls who was once in our schools. She is married to a young man, a merchant, by name a Christian, yet for long quite indifferent. But loving his wife very greatly, he was led by her to listen to the Scriptures, to join in prayer, and, in fact,

was won by her Christian life. They are now living at Cairo, and their father hears a very good account of their happiness.

“I went and taught a man who was a Greek. He was much impressed by the words of the Bible ; and one day, when he saw many of his fellow-workmen laying aside their work on a feast day, he reasoned with them, saying, ‘Why do you listen to these people, these priests, who make you keep so many feasts, just that they may make collections at the churches and grow rich, while you become poorer, and grow idle, and neglect your work, bringing your families into distress, and building a false hope of salvation on these feasts?’ They listened to him, and many returned to their work.

“There is a very great increase in the circulation of the Bible. Among the Greeks it is gradually being more taught in their schools, and read by the clergy, and is winning its way to be accounted the first of the ecclesiastical books ; and even among the Maronites, whose priests severely forbid the reading of the Bible, there are many who buy and read in secret. And all this makes us hopeful for the future. Every Sunday morning I go to Ashrafia to have a little service in the school. At first there were only six or seven, but they have increased to twenty-five ; they sit quietly and listen, and they come very regularly. I read to them, and choose a subject to explain to them, telling them stories ; and we have singing and prayer. They are far from any church, Protestant or Greek, and the people are pleased to have a service near at hand.

“During the past month I have sold:—13 Arabic Bibles, 2 ditto Testaments, 1 German Bible, 3 French Bibles, 2 English Bibles, 1 ditto Testament. Total 22.

Beirut, February 14th, 1874.

Abon Selim says :—

“The weather has been so stormy of late that I have not been able to go about as much as usual. I was visiting in a house, and found them very excited, crying about a robbery that had been committed in one of the Greek churches. Many were saying, ‘If the saints were always present, as the priests say, why cannot they prevent the incense burners, vessels, lamps, and silver ornaments from being stolen?’

“This gave me an opportunity of entering into conversation on these subjects, and I was surprised to find how much shaken their faith in the superstitions of their Church had become. By-and-by they told me that the daughter of the house was in one of our schools, that she had told her mother what she had learnt, and she had influenced her husband, persuading him to attend the Protestant Church. Both parents and child are very friendly to me, calling me into the house when I pass, and supporting me in argument with the neighbours.

“One day I was passing through the mulberry gardens, and heard a woman buying of a pedlar; she was swearing at him very much. The young man reproved her, saying, ‘You need not swear at me; if you have bought the things cheaper than I sell them, tell me so gently.’ The woman was surprised, and asked where was the harm in swearing; and I heard the young man quote the words, ‘Let your communication be yea, yea,—nay, nay,’ &c. Then I went up to him, and he knew me, and saluted me at once. When I asked him where he had learned all this, he said, ‘In Muslim Georgius School.’ Then I encouraged him, telling him that as he went about the country selling he

might do much good, trading with his talents, and selling the truth.

“I often go down the jewellers’ street at noon, when the men are resting from their work. I teach the boy who leads me many passages from the Scriptures, and the men gather together, and like to hear him repeat what he has learned. One of the young men has a sister in the Training School, and he broke in upon the conversation, saying, ‘What the Protestants teach is good and true; you should all go and hear them; you would like it.’ Then many of the men said, ‘Take us with you next time;’ and he promised that he would.

“I said to them, ‘Last year you all used to come together to make fun of me and to mock me, and now you pull me all ways, each wanting me in his shop. What is the reason of this? It is not my doing, but the power of the Word of God.’ And I repeated, ‘We are bound to give thanks to God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth.’

“I knew a man a little time ago who could not read, though his children are in the school and can read. I often urged him to learn, but he always said he had no time. No time! I said he should make time in the evening, and let his children teach him. He would not listen; but at last he was taken with a bad hand, so bad that the doctors wanted to take off the finger, but he would not let them. Being a silk weaver, he was at home from work for three months, and then he made his children teach him to read, and now he is continually reading the Testament.

“There is a certain priest whom I have long known, and have much affection for him, and he for me; he greatly regrets my leaving the church, and I know that it was from pure love that he wished to persuade me. Then I spoke to him from the Hebrews about the priesthood and the sacrifices being abolished; and I showed him how much of his time was wasted in useless ceremonies, and how, for instance, that week he had had to stay at home all his time repeating numbers of prayers and masses, and thus his life passed away, without time for the higher work of preaching the Gospel. I said, when in old times I used to help you in the masses, you used to use a spear to break the bread, in imitation of the piercing of the body of Christ. I am sure if St. Paul had been standing by he would have been displeased. He would have told you it was a feast *in remembrance, not in imitation*, and also that it should have been shared with the people, as Christ shared it with His disciples. But you keep it all for yourself in the daily mass, and only give it to the people twice a year. On this his voice changed, and I knew that even *his* friendship could not stand more. I told him to repeat to the priests what I said, and to report me to them, but he said if he told them my words it would seem like preaching to them, and he would not.

“Sold during the month:—5 Bibles, 10 Testaments, 1 English Testament.”

Beirut, May, 1874.

“Last month I heard that there were a great number of pilgrims on their way to Jerusalem from Constantinople, &c., in the steamer here; so I went and tried to get into

conversation with them. They told me they were going to Jerusalem for the Feast, and to see the Greek fire. I asked them if they could believe such things. They said that it was true that every year this fire comes down from heaven. Many of them were Turks, so I talked to them in Turkish, and read to them from Col. iii. 1 and John xii. 20, about the Greeks who came up to the Feast, and I drew their thoughts to Christ as the true light come down from heaven into the world. There were many Greeks among them, and I happened to have many Greek Testaments with me, and very soon they seemed like a school, each eagerly reading what I had pointed out to them. But some were exceedingly angry, and wanted to beat me, yet because I was only a blind man they forebore out of pity. So the captain, seeing their division and disputing, said, 'It is enough, shut your book now and go.'

"As I went back, the boatman said, 'If you could have seen their faces, it would have frightened you; they were all red or yellow with rage.'

"My wife went one day to see a priest who was very ill, dying, and found the people around his bed talking about the Greek fire at Jerusalem. She said, 'I want to ask the priest what he thinks. Is the fire really from heaven? My husband always teaches the people that it is really not true; but then he is a Protestant. What does the priest think?' Then he said, 'My dear child, be sure it is not true; it is fire made by the people. I cannot quarrel with my brethren, the priests, but certainly I do not believe in the fire from heaven. Your husband is right.' So she came home and told me, and I was glad to hear it. I think that all the better Greek priests deny this great imposture, but they do not like to speak out.

“During the forty days’ Greek fast, it is the custom of the people to go and confess to the priest. A man, who had long had much study with me, went to confess to the priest, and to his astonishment, began to tell him many new things. When he expressed his surprise, the man said, ‘I don’t want to make a show of my knowledge, but I want to tell you this: I cannot any longer believe in the worship of pictures, or in the prayers of the saints for us, nor in the prayer for the dead, nor in the change of the bread and wine, nor in any sacraments but the two: Baptism and the Lord’s Supper.’

“Then the priest said, ‘You are a Protestant?’

“He answered, ‘I have nothing to say about that. Will you let me receive the Communion now, after I have told you my thoughts? If so, it is good.’

“If you will promise to tell nobody else what you have told me, you may.’

“But he said, ‘Not at all. I want to do as Jesus said, ‘What ye hear in the ear, that preach ye upon the house-tops.’”

“Then the priest said, ‘Go away; I will have nothing to do with you.’

“As he left the priest he came to me, and I went to his house, and he told his wife and children and neighbours all about his conversation with the priest. He was in great distress, as he had been excommunicated, so I tried to comfort him from the words of Christ to His disciples. The next Sunday he came to the Protestant church with his four sons, the eldest of whom is about twenty years old; and he has taken his children from the Greek school and put them into the English school.

“I was going through the Moslem quarter one day.

I heard a little girl, about six or seven years old, singing—

‘How sweet the name of Jesus sounds.’

I asked her what she was, Moslem or Christian, and where she had learnt this? She said she was a Moslem, that the children next door went to the Moslem School, and that *they* had taught her the hymn. It did my heart good to hear it.

“About three months ago, I mentioned giving a little tract to a little girl in the arms of a soldier, who was the servant of her parents, who are rich Moslems. A few weeks ago the child passed me in a carriage with her parents, and she called out, ‘There is the man who gave me the tract.’ Then the lady called me, and begged me to sell her a Bible. I gave her a Testament, and she wished to pay with a piece of 11 piastres, but as the price was only 5 piastres, I asked her to show me the way to her house, and I hope to go there and read and talk to her. She is the wife of an officer.

“A young man of my acquaintance has been a great student, he is rich, and has learned many languages, but the Bible he hated. About six months ago I sold him a French Bible, and he consented to read it for the sake of the French language. I met him the other day, and he told me he has many pounds’ worth of books, but now the Bible is worth all the rest to him. He wrote in his Bible, ‘I have a Book from God, a treasure of priceless value,’ and he put his name to it. His friends told me that, at Jerusalem, this spring, he was seen reading to many people from his Bible.

“Sold during the month:—Arabic Bibles, 6; Arabic Testaments, 10; French Bible, 1; English Bibles, 6.

Beirut, June, 1874.

“ Since my last Report, I have moved from my home outside the town into the city. We are now near the Roman Catholic Church, in the midst of a thickly-populated district, in which there is not a single Protestant living.

“ When first the neighbours heard my son playing and singing hymns, they were much amazed at so new a thing, and came crowding in to hear; and by this means about 150 people became known to me, and began to question me about my work, my religion, my employers, &c. I explained to them my work; but when I began to speak more seriously, some of the people said to each other: ‘Don’t you know that we ought not to listen to these words? The priests say that we are under a curse if we listen to the Protestants.’

“ So they had a dispute, and many went away; but many remained, saying that nothing could be wrong that came from the Word of God. They told me that the words seemed to go to their hearts, but that they could not answer; and I read to them Exodus iv. 10-12, showing them how the Lord will teach the ignorant, and they cried out in great surprise at these words. I spoke to them about salvation through Christ, and they asked in wonder if the Virgin Mary had nothing to do with saving us; so I read Matt. xi. 28-30.

“ They were very ignorant, and knew scarcely anything but that ‘the Virgin is the Queen of Heaven, and that everything that is good comes from her.’ Then I read about Mary coming to ask for our Lord, and of Christ’s words, that all who did the will of His Father were to Him as His mother or brother. The people became very earnest hearers, and now they welcome me when-

ever they see me, and are greatly pleased to see me take out my book to teach them.

“ I am the only Protestant in the whole quarter, and I am greatly encouraged to see so much to do in my new neighbourhood. I am only afraid that the priests may take alarm, and try and turn me out of the house. Two women, our neighbours, have begun to accompany my wife to the Protestant Church. The priests, who are Maronites, avoid me ; they seem to fear the Word of God, and will not come near it. As yet they do not understand what I am doing ; but when they hear, I am afraid they will pay a sum to the landlord to turn me out of the house.

“ Finding so much to do, I have spent a great part of my time there during the past month. A woman there, who has come from Bekfayah, a Maronite village, told me that her son had once bought a Bible, but it was taken from him by force, and burnt before his face. These young men are clever in their own and other languages, but of the Word of God they know nothing.

“ A woman near me, a native of Zachleh, asked about me the other day. She has two daughters and two sons, and she begged me to come often to her to teach her. One day, when I went, she was ill ; though she was very bad, she listened with great earnestness to the reading. As I read she frequently cried out, ‘ Oh, Christ ! save me ! ’ whereas, before that, she always cried to the Virgin. I spoke to her much about death, and told her that if she would take Christ alone for her Saviour, she would find herself safe in His arms. Then she sent all the neighbours and children out of the room, and taking hold of me with her hot hands, she begged me to teach her to pray to Christ. So we knelt down together, and I told

her how to pray to God, the Father, Son, and Holy Ghost, pleading only in the name of Christ, and giving herself to Him for life or death. When she had finished her prayer she burst into tears, and I could not restrain mine.

“Then she said, ‘Now go away, and leave me alone, and God bless and help you.’ When I went next day to see her I found she had died. Her neighbours told me that, at the last, a priest came to hear her confession, but she would not confess to him, and when he urged her to call on the Virgin she would not answer him. She was only ill for about a week. She used to tell me about the Protestants at Zachleh, the missionaries, and the services there, but her house had been too far from them for her to attend.

“When I was at Damascus last year, there was a native Protestant who used to join with us in prayer ; a friend of his, a Greek, was very angry with him for becoming a Protestant, and wrote a letter to him accusing the Protestants as liars and deceivers,—that they had been working thirty years without result. This letter has been printed with the answer. The two sides of the argument are thus side by side. In the course of the answer, the writer says, ‘How can you say there is no result to the works of the Protestants? Are you blind that you do not see Mrs. Thompson’s work? and how she left her country to teach the girls, and to tear up the errors of the country?.....Who translated the Bible for us but the Protestants? Who sent many missionaries to teach and lead us to the right way?’

“The writer of the above is a merchant at Damascus, and a member of the Protestant Church.

“Books sold during the month :—10 Arabic Testaments, 3 Arabic Bibles, and 5 English Testaments.

Beirut, 1875.

“For two years past, an importance has been felt to be attached to the Scriptures in this land such as was not known before; this has been seen in the fact that the Greek Church Schools have adopted the Bible in their teaching.

“I have lately made an effort to get an entrance to the arrack-shops kept by Greeks; the people got angry, telling me to be content to sell the *Arabic* Gospel, not to teach also in Greek; but some took my part, and in the uproar I found opportunity to sell ten books in Greek. Some of them were bought by people from Cyprus, who wished to circulate these books in their island, asking me if I should be able to send them a number more copies. Others, whose children were learning at School to read Greek, afterwards bought some Testaments.

“I was one day in the bazaar, when some people came and reproached me with having left their Church; some young men, however, answered them quickly, that every man must accept that religion which his conscience commends after study of the Bible, and they called upon the people to search the Scriptures for themselves. I was surprised, but on enquiry I found that these men belonged to the Young Men’s Society here.

“When I found that there was much fever in Beirut, and my son was ill during the hot weather, I took the doctor’s advice, and went to a village a little way up the mountain. When I reached this place, I was visited by the Beg and by the Pasha’s physician, and with them and many others—among whom were Maronite priests—we had several meetings for reading the Bible. The doctor took a Bible from me and wrote his name and the

date in it. The Beg, a Moslem, spoke very warmly of the Protestants, especially of their freedom from the nonsense taught by the ignorant priests. He told me that if he ever became a Christian it should be according to the Protestant system ; and he taunted the priests with their shame, that a blind man should come and read with his fingers, while they, the teachers of the people, could not answer his questions. He said he could foresee, that in ten years' time, the superstition and power of the priests must fall when the children now in school shall have learned the truth.

“When I left the village, this Beg declared, before many officers and people, that if Mrs. Mott wished to take his house for any good work he was ready to give it. He is a very clever, sensible man, and told me that he should like to have a library in his house for the people to read. He has placed a Bible in his office, on which he has written my name.

“I went one day to a Maronite house, taking some books with me. There was a woman there, who showed me three charms which she wore--the garment of the Virgin, the heart of Jesus, and the bones of the Saints. I showed her the dirt on these charms, and talked long to her about the folly of these things, and tried to show her the right way of salvation. She listened, and at last tore off the things, and wanted to throw them away, but the man of the shop said, ‘You have believed all these years, and now you want to cast off your religion after a few minutes' conversation. I will not have this in my house.’ So he turned us both out. The woman sought me out, and came to be taught more, but the priest soon interfered, yet secretly she found me, and listened earnestly. When I came away, she came to me and

said, 'I am an old woman, and must prepare for death. *I have found the right way*, which is to trust only in Christ; shall I not throw away all these foolish things?' After that I have seen her no more. The people of that village are very anxious for a school.

"The day of our return to Beirut—I and my children had all had the fever—I could not find an animal to ride, so I was obliged, in spite of the fever, to spend all the day in walking back. I stopped at the khans by the way, and found many opportunities of speaking to the people, most of whom had never heard the truth, and all of whom listened and asked questions, so that I felt thankful I had been forced to walk. A Mohammedan officer came and asked to look at the Testament, but some Romanists standing by said it was a Protestant book, and not good. He said, 'I don't want to know that. Does it contain the words of Jesus Christ or not?' They said, 'Yes.' He answered, 'If it has the words of Christ that is enough for me, and I respect it, for Christ was sent from God.' So they were silenced.

"Number of books sold this month :—8 Arabic Bibles, 15 Testaments, 22 Greek Testaments, 12 Arabic Psalms, 1 French Bible. Total, 58 copies.

“Light for the Blind.”

OPINIONS OF THE PRESS.

From the BRIGHTON HERALD, October 4th, 1873.

“It was a happy day for the Blind when Dr. Moon lost his sight (in 1840), for his labours have brought to a point of perfection never before reached, the art of printing for the Blind, so that they may read by the touch with almost as much ease and pleasure as those blessed with sight read by the eye. When, in 1847, Dr. Moon first introduced his system of raised or embossed letters, with an alphabet of the simplest character, there were few adults who could read by the touch, though the idea of the system was 300 years old and is due to a Spaniard, Francesco Lucas, and though numerous advances had been made in the art, especially by Valentine Haüy, who, Dr. Moon tells us, appears to have been the first to emboss paper as a means of Reading for the Blind, about the year 1784, and was instigated to it by seeing a band of blind musicians playing in the streets of Paris. There are now about 5,000 persons in the United Kingdom alone who read upon this system; and for this blessing they are indebted chiefly to our fellow-townsmen,

Dr. Moon, and to the friends by whom he has been assisted in his labours. These have extended over Holland and Germany, and the history of them, as told by Dr. Moon in this volume, is most interesting. But the area over which Dr. Moon's system extends is much wider; it takes in the whole of Europe (in the principal languages of which his works are printed), and also reaches to Asia, Africa, and the South Sea Islands. The list of English and Foreign works forms quite a catalogue. The rapidity with which reading is taught to the Blind by Dr. Moon's system is something marvellous. William Cooper (who had been refused admission into a School for the Blind on account of his age) learned to read in Dr. Moon's type in one lesson: he was the first teacher employed by the Home-Teaching Society, and during the first year he taught 71 of his pupils to read, 20 of whom learned at their second or third lesson!

“The narrative given in this elegant volume of the invention and perfecting of Reading for the Blind, and the efforts by which the work of instruction has been and is carried on, is most interesting, and we commend it to our readers. Dr. Moon has reflected honour on Brighton by his labours, and deserves the support he has received from the Queen downwards in the noble work he is carrying on, and which can still be extended, for there are, he tells us, millions of the Blind throughout the world who are still without a page of the Word of God.”

From the BRIGHTON TIMES, September 20th, 1873.

“This is a very tastefully got-up volume, and is a history of the origin and success of Moon's System of Reading, embossed in various languages for the Blind.

“The name of Moon, in connection with his works for the Blind, is now known in nearly every civilised portion of the globe. The volume before us details, in a very interesting manner, the history of his labours amongst the Blind, and the

astonishing success with which his work has been attended. And on a careful perusal of the book, the reader will be able to perceive how much of the universal success attained by the author, has been due to his great talent, tact, and ability, as well as to his untiring perseverance; whilst a deep religious feeling pervades and colours his every act.

“It is now upwards of thirty years since Dr. Moon became blind. His attention was then directed to the very unsatisfactory method of teaching blind children, for teaching adults at that time appeared to be thought hopeless. For a length of time he devoted his energies and skill to the matter, and the result was the production of his now well-known system of Reading for the Blind, which stands unrivalled throughout the world for the ease with which it is acquired, the universality of its application, and the beauty and excellence of the system as a whole. During the time above-mentioned, the author has applied his system in embossing portions of the Holy Scripture to no less than *eighty* languages! The number of volumes printed and circulated during the last twenty-five years has been 80,000! Even this does not include a large number of Bibles in the author’s type, which have been circulated by the British and Foreign Bible Society. His system has thus been made a channel for the best and noblest of purposes,—viz., to bring to the homes of the Blind a knowledge of the Bible.

“It must not be supposed that the system of Dr. Moon was at once accepted and supported by the public. Far otherwise was the case. For years this brave man stood unfalteringly to his work, cheered with but little notice or encouragement, living on in hope, and with aid here and there from friends,—but chiefly in hope. But during all these years he had been steadily at work perfecting his system, and printing and circulating his books, although on a comparatively small scale. But the seed had been well sown during those apparently barren years, and now on every hand the excellence and superiority of his system is acknowledged, and friends, titled and untitled, come forward to assist him in furthering and extending his labours. It was in September, 1856, that the Foundation Stone of the Premises in

Queen's Road was laid by Sir Charles Lowther, Bart., but these spacious premises were afterwards found to be inadequate, so greatly had the work increased and prospered.

“Having thoroughly established his system in his native country, our author turns his attention to the Continent. And here we have but just space to glance at his labours. But in 1858-9 we find him travelling, in company with his son, through Holland and many parts of Germany, introducing his system at all the Schools and Institutions for the Blind, or in fact anywhere where the Blind could be found. And here, as well as throughout his whole career, his rare talent and ability is conspicuous, and his system is everywhere crowned with success and encouragement. At one of the Institutions for the Blind in Holland, the directors considered that it was an utter impossibility for adults, and particularly for the aged, to be taught to read. But they entirely reversed their opinion, when a woman 32 years of age, who had been blind for twelve years, was taught to read the Lord's Prayer through, in the course of one day's instruction, in Dr. Moon's system. Others learnt nearly as rapidly. We next find our author visiting Paris on more than one occasion, making arrangements and forming the nucleus for the establishment of his system. Again, he sets out on a tour throughout the United Kingdom in furtherance of his great object, namely, the disseminating of Bibles, &c., among the Blind. The fruits of his labours are also abundantly manifest in the circulation of his books in Norway and Sweden; in the East—Syria, Egypt, and India; in America, Australia, &c.

“And here, in conclusion, we would call attention to the very largely-increased support required by Dr. Moon for the carrying on of his work, which is entirely supported by voluntary contributions, and is of no monetary advantage to himself. Although not aided by Government,—which such a noble institution undoubtedly should be,—still Dr. Moon has had many and most liberal donations to his work, of which Her Most Gracious Majesty heads the list. But the Bibles, Testaments, and numerous other books, are now eagerly and increasingly sought for in all countries, and as the books are sold much below their

cost, it is manifest that increased aid and subscriptions are needed. And who so poor that they cannot help the Blind in a way that will greatly tend to lessen their affliction, and to put into their hands a Bible they can easily read? ”

From the BRIGHTON GUARDIAN, September 24th, 1873.

“ Many persons have watched with interest the operations of a poor blind reader,—have seen how nimbly the fingers travel over the large embossed type,—and have been surprised at the accuracy of the reading. “ Wonderful! ” or “ remarkable! ” is their opinion of the result. Few care to enquire into the means by which the result is obtained. Blind readers and books for their use are now so common, as hardly to call forth remark; but surely, if the matter be looked into, there is much in it both interesting, instructive, and encouraging. “ Light for the Blind ” did not come as a sudden flash, but travelled slowly till it reached its full power and beauty. Not least among the inventions of the age should be rated the system of reading for the Blind. While the names of the inventors of needle guns, torpedoes, and other means of wholesale human destruction, are in everybody’s mouth, how few could tell the name of the gentleman whose invention has given light to eyes that cannot see, and knowledge and happiness to minds lost in ignorance or buried in misery? It is really no small local honour that the system was developed and perfected at Brighton. In the present elegant volume, Dr. Moon relates the history of the different means of teaching the Blind to read; describes his own system, and gives many interesting particulars as to its success and his own missionary travels on the Continent. Dr. Moon’s alphabet is the perfection of simplicity; and it has been shown again and again that it may be easily learned by the aged and persons whose fingers are hardened by work. The system has been employed in embossing portions of Scripture in eighty languages; and

over 80,000 volumes of books have been circulated in it. No higher testimony could be adduced of its simplicity and utility than that of the late Lord Chancellor, Lord Hatherley. Speaking at a meeting a few months ago, his lordship said,—"He had himself experienced the benefit of Dr. Moon's system of reading; for when nearly wholly deprived of sight, he learnt the 'finger alphabet' in three hours, and was now never at a loss to read the type used by the Blind. He was thus able to confirm, from personal experience, the statement that Dr. Moon's was the simplest method of reading for the Blind yet devised." The subject of teaching the Blind to read is, indeed, one of wide interest. Those desirous of enquiring into it, and learning what has been done for the relief and enlightenment of a large and unfortunate class of sufferers, would do well to turn to Dr. Moon's instructive and comprehensive work."

From the BRIGHTON OBSERVER, September 19th, 1873.

"It has frequently given us pleasure to refer in our columns to the success of Dr. Moon's type for the Blind; but we have now to make reference to a volume which gives, in a more detailed and consecutive manner, a history of the work which the Doctor has undertaken on behalf of the Blind. "Light for the Blind" is dedicated to Sir Charles Hugh Lowther, Bart., of Swillington, and Wilton Castle, Yorkshire, one of the kind patrons and friends to whose sympathy and generosity the work of embossing the Holy Scriptures and other books for the Blind is greatly indebted. The earlier chapters of this volume give an account of the "Origin of Reading for the Blind," and Dr. Moon's own simplified system, followed by a relation of his missionary travels on behalf of the Blind in Holland, Germany, France, and the United Kingdom, and references to the labours of others in the dissemination of the system among them in Norway and Sweden,

in the East, including Turkey, Egypt, Syria, India, China, &c., Canada, the United States, Liberia, Australia, &c. A large portion of the book is devoted to the history of Home-Teaching Societies and Free Lending Libraries for the Blind, details being given of the great success which has followed their adoption in the principal parts of Great Britain and Ireland, as well as in different parts of the Continent. It is estimated that there are now in Great Britain alone at least 5,000 sightless individuals enjoying the blessed privilege of reading for themselves by means of this type, and it would be impossible accurately to compute the large number of readers scattered throughout the world. The testimonies of the blind themselves, and the extracts from reports of the various Home-Teaching Societies, are eminently satisfactory and gratifying, conclusively proving the ease with which the type can be learned, and the universal adaptability to all languages of this ingenious invention. It has been easily acquired by the Peer and the Peasant, by some at the advanced age of 93, by those of very tender years, and the physically and mentally infirm. Appended is a list of books published in this type, which we are pleasurably surprised to find contains so many hundreds of volumes printed in many different languages. What an inestimable boon such a literary resource must afford those deprived of sight! There is also presented a list of subscribers to the Embossing Fund from its commencement in 1847 to 1873, a list which we sincerely trust will be rapidly swollen by new contributions. These, we think, cannot fail to flow in rapidly when once this deeply interesting, touching, and instructive volume, is read by those who have it in their power to aid in forwarding the objects of Dr. Moon's great Institution, both which and its founder reflect such honour upon our town. We are pleased to find that it is proposed to raise an "Endowment Fund" for the work. Hitherto it has been supported by voluntary contributions, the annual income from which is necessarily fluctuating; but now that the system has proved, after many years' experience, to be supremely *the* system for the Blind, its friends and advocates are anxious that it should be put upon a firm and permanent financial basis. Sir Charles

Lowther, of Wilton Castle, Yorkshire, has kindly consented to become Treasurer to the "Endowment Fund," which, when a sufficient amount has been raised, will be placed in the hands of Trustees. We must not omit to refer to the style in which this book has been prepared, and the small price at which it is published. In addition to being printed in a finished manner, and being elegantly bound and gilt, it has a life-like photograph of Dr. Moon, executed by Messrs. Fry (Brighton), and a specimen embossed alphabet according to Dr. Moon's system. We confidently recommend to our readers a perusal of this volume, which contains so large an amount of useful information respecting reading for the Blind."

The Funds for Embossing "MOON'S BOOKS FOR THE BLIND" are entirely distinct from those of any other Charity for the Blind.

Subscriptions and Donations to this Charity will be thankfully received by W. Moon, LL.D., 104, Queen's Road, Brighton.

BANKERS :

Messrs. Hall, Lloyd, Bevan, and West,
Union Bank, North Street,
Brighton.



This special edition of
AN ESSAY ON THE
INSTRUCTION AND AMUSEMENTS
OF THE BLIND

By Sébastien Guillié

Together with
LIGHT FOR THE BLIND
By William Moon

has been privately printed for the members of The Classics of Ophthalmology Library by Arcata Graphics/Kingsport. The four-page insert of the map of the British Isles and Dr. Moon's Alphabet for the Blind was printed and embossed in braille by the American Printing House for the Blind. Film for *An Essay on the Instruction and Amusements of the Blind* was prepared from the 1894 reprint of the first edition of 1819 courtesy of The Research Library, Perkins School for the Blind. Film for *Light for the Blind* was prepared from the third English edition of 1877. New type matter was composed by P&M Typesetting, Inc. in Century Expanded. The paper was especially made for this edition by the P. H. Glatfelter Paper Company. The volume has been bound in genuine top-grain leather by Arcata Graphics/Sherwood. Endleaves are a specially commissioned original marbled design of Richard J. Wolfe. Edges are gilded and covers are brass-die stamped in 22-karat gold. Cover stampings and design of the edition by Daniel B. Bianchi and Selma Ordewer.





